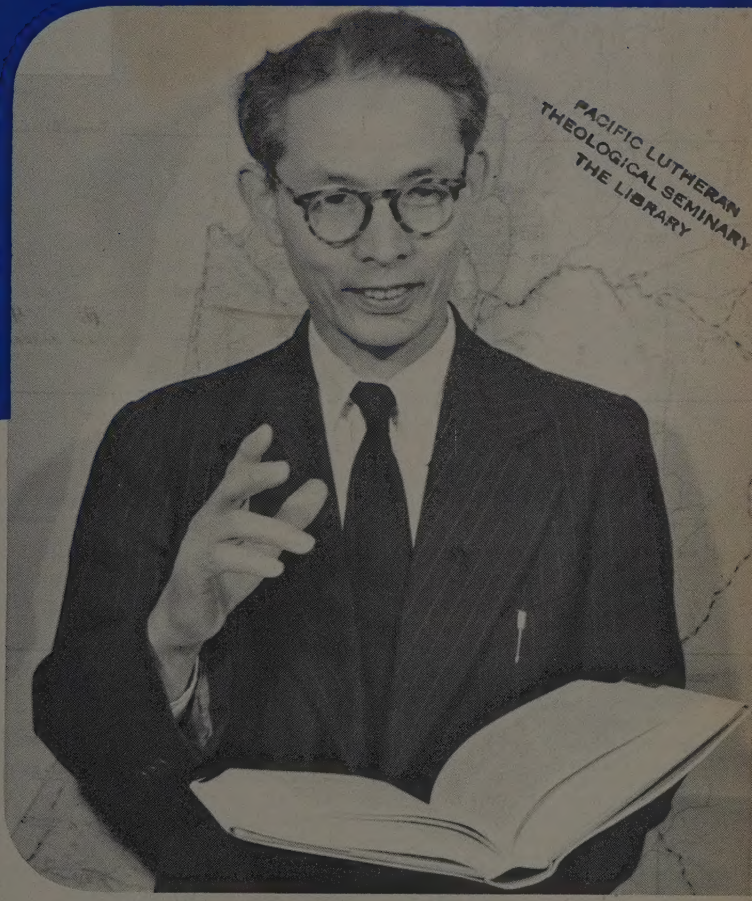
The LUTHERAN



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

ASIAN LEADER AT LUTHERAN WORLD MEETING

Chitose Kishi of Japan

39, No. 46

AUGUST 14, 1957

CENTS

Time to be Helpful

THE BUS WAS PARTLY FILLED when it stopped to pick up an old lady. She inserted her coin and sat down as though she was carefully following memorized instructions.

One by one she counted the street corners as they whizzed by. Suddenly she stood up and said in broken English to the driver, "DeKalb."

"DeKalb?" the driver repeated. "You're on the wrong bus."

That took time to penetrate. When she did understand, she looked completely bewildered and broke into a stream of Italian.

THE OTHER passengers were sympathetic but impatient. They had things to do. The bus driver vainly tried to explain. The little old lady became almost hysterical, but she managed to convey the idea that she had no more money.

An elderly man who had been sitting in the rear came up the aisle and spok to the woman in her native tongue. The he asked the driver to hold the bus " moment, please."

He escorted the lady to a taxicab an gave the driver some instructions. The he handed the cabbie a bill and watche the taxi start off. Two thankful ey peeked from the rear of the cab.

The stranger climbed into the bu thanked the driver, and took his seat.

THE WHOLE INCIDENT took perha three minutes. It was the same grou of people who were so mindful of the own businesses 10 minutes before. B the whole tone of the group ha changed.

Smiles blossomed! People began exchange pleasantries with neighbo The driver actually was smiling as t bus drove into the terminal.

JAMES GUIGLEY

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direct Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: The Rev. Robert D. Hershey, S.T.D., Chairman; the Rev. Paul E. Valentin Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernest J. Hoh, Litt. W. Emerson Reck, LL.D., the Rev. Joseph Sittler, Jr., D.D., the Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylva H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1957 by the United Lutheran Publication House. Printed in U.S.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 18

THIS WEEK in *The* LUTHERAN

MY HOPES FOR MINNEAPOLIS - - - - - By Lucille E. Hein 12
Franklin Clark Fry expects a lot, and works hard for it

BRING CHILDREN TO CHURCH? - - - - - By Sarah Klos 16
A modern mother persists in being old-fashioned on one thing

EDUCATION OF YOSHIKAZU TOKUZEN - - By Sigurd B. Hagen 18
"Jesus caught me," says young Japanese preparing for ministry

WE RUN A RISK - - - - - - - - - By Reinhold Niebuhr 22
Our ideas aren't necessarily the Lord's

EWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: School Aid Defeated - - - By Robert Van Deusen 11

Icelandic Synod Convention - - - - - - By Olafur Skulason 32

VER PICTURE

Chitose Kishi, now in U.S. for the theran World Federation assembly, is eader in Christian work in postwar pan. He is president of theological ninary in Tokyo as well as president Japan Evangelical Lutheran Church.

e Yoshikazu Tokuzen story on page 18

News in the Churches:

Central States - Paul C. Wiegman 42
Illinois - - John E. Cooperrider 34
Kentucky-Tenn. - Roger G. Imhoff 40
Maryland - - Lloyd M. Keller 41
New York:
Albany - Clayton G. Van Deusen 36
New York City - Oliver W. Powers 37
Nova Scotia - - Douglas A. Conrad 33
Pacific - - - Olin G. Dasher 43
Rocky Mountain - Oliver F. Weaver 45
West Virginia - - Harold L. Hann 42
Brotherhood Executive Meeting - - 35
Deaconesses at Triennial Meeting - 40

ATURES

Five Make a Family: Things Change - - - By Margaret A. J. Irvin 23

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 25

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 26

Guide to Bible Study: How to Be a Christian - - By John Schmidt 28

Books - - - - - - - - - - - - - - - - - - - 30

In Conclusion - - - - - - - - - - - - - - - - 50

Churchmen seek halt to A-bomb tests . . . Should Christians take sides whe political actions threaten world peace? . . . Saying grace in school rule illegal in New Jersey . . . Lilje predicts "great acts" at Minneapo

THE CHURCH IN THE NEWS

Year of crises reported

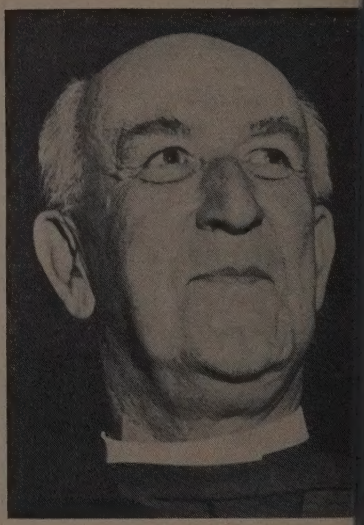
A year of serious international crises has caused continued concern for leaders of the World Council of Churches, the 90-member Central Committee was told at its New Haven meeting this month. Dr. Franklin Clark Fry, United Lutheran Church president who is chairman of the Central Committee, cited among others the Suez Canal episode, the abortive Hungarian revolution, and worsening relations between the church and Red rulers of East Germany.

WCC officers had met these threats to world peace with statements "to remind the churches of their common convictions," Dr. Fry said. Some of these statements "have been misrepresented and criticized in the East European and Chinese press and in statements by some East European church leaders."

The duty "to speak out clearly on the basis of our common convictions may enter into conflict with our responsibility for the maintenance of fellowship," added Dr. W. A. Visser 't Hooft, WCC general secretary. Pronouncements must never "weaken the fellowship between the Christians of the countries concerned," he said, pointing out that there is rarely a "simple solution" to international tensions.

Canterbury calls for caution

The WCC should not take sides in international disputes, said Dr. Geoffrey Francis Fisher, Archbishop of Canter-



DR. GEOFFREY FISHER
He fears dynamite

bury. It should stick to simple "mo principles" and "do any little things reconcile, but moral judgment is wro

"Political advice given in time of c arouses moral indignation" and th dynamite, the British churchman s "The task of the WCC speaking for m churches in many countries is not m judgment but reconciliation. It calls dispassionate analysis," he continued.

There's even more danger in "w friendly statements of shallow gene ties," retorted Lutheran Bishop H Lilje of Hannover, Germany. Time

risis call for "courageous thinking to
ake issues clear as quickly and as
owerfully as possible," he said. "The
uty of Christians is to throw light on
hat should be done."

Though the council's statements on the
uez invasion "had little moral impact in
rance," Prof. Charles Westphal of Paris
ed for churches to speak out boldly at
ch times of crisis.

In the flurry of debate most delegates
emed agreed that a Christian viewpoint
ould be strongly expressed in the name
the world's churches, but in an objec-
e fashion so it would not further break
ity among Christians.

ge "risk for peace"

The peaceful quadrangle of Yale's
vinity School, where the Central Com-
ttee met July 30-Aug. 7, seemed re-
ote from the grave problems considered
the church leaders. It was the first
CC meeting in the United States since
Evanston Assembly and will be the
t for some years to come. The Central
mmittee will meet in Rugby, England,
xt year and in Buenos Aires in 1959.
e 1961 assembly will probably be held
Ceylon.

Major consideration for the committee
s the threat to life and health posed
continued development of atomic
apons. A statement issued by the
mmission of the Churches on Inter-
ional Affairs, an agency of the WCC,
declared that testing of atomic and
drogen bombs is a hazard to health
increases the risk of future war. If
international agreements can be
ched, Christians ought to take the
k for peace" in urging their govern-
nts to halt the testing of such bombs
the hope that others will do the
e," the document said.

The statement which had been adopted by the CCIA's Executive Committee was outlined by Sir Kenneth Grubb of England, CCIA chairman, and Dr. O. Fred Nolde, CCIA director.

Health and war hazard cited

Radioactive fallout can damage unborn generations, cause leukemia (blood cancer) and bone cancer, said a summary of scientific opinion presented in support of the report.

An even greater concern is that the "tests are visible preparations for atomic warfare which would multiply its dangers a thousandfold," the CCIA declared.

To overcome the threat Christians were urged to take responsible action to try (1) to stop, by international agreement, the testing of nuclear weapons; (2) halt production of nuclear weapons; (3) develop measures which will reduce armaments of all kinds; (4) accelerate development of atomic power for peaceful purposes; and (5) establish more effective mechanisms for peaceful settlements of international disputes and for peaceful change.

Merger plan fought

Another major issue that faced the Central Committee was a proposal to merge the WCC with the International Missionary Council. The WCC represents 165 Protestant and Eastern Orthodox churches in 50 lands. The older IMC is made up of national and regional mission councils. Because of overlapping interests, the merger would aid efficient operation of both groups, advocates said.

Any such merger might break up the WCC, objected Archbishop Michael of North and South America, Eastern Orthodox leader and one of the WCC presidents. When Orthodox churches joined the WCC they were "assured" there would be no involvement in mission

enterprises, the archbishop asserted.

There are "irreconcilable differences between the Orthodox churches and Protestantism," declared Dr. Georges Florovsky, Orthodox theologian who teaches at Harvard, who said he'd be "highly embarrassed" by such a merger. Official opposition to the merger had been voiced also by the Holy Synod of the Ecumenical Patriarchate at Istanbul, leading Orthodox body in the Middle East. Eastern Orthodox churches (Russian Orthodox, Greek Catholic, Armenian Orthodox, etc.) broke with Rome in the 11th Century, number about 128 million members.

Fear that the WCC might develop into a "super church" should delay action, urged Bishop Johannes Smemo of Norway. Others pointed out that final action on the merger could not be taken until the 1961 WCC assembly.

A CHILD'S GRACE

God is great and God is good
And we thank Him for this food.
By His hand we all are fed.
Give us, Lord, our daily bread.

Grace ruled illegal

To say "God is great and God is good" in New Jersey schools is against the law, the state attorney general ruled this month. Grover C. Richman, Jr. termed the practice of saying grace before meals as "a religious exercise" forbidden in public schools.

The ruling resulted from a request of the Edgewater Park school board asking whether it was legal for pupils in elementary schools to join in saying grace before lunch. The borough's two schools enroll about 400 pupils.

Even silent prayer is outlawed, the attorney general said, unless "it was understood that grace was not to be offered silently by the children." He added th there was no objection to the repeati of the Lord's Prayer or the reading of fi or more verses from the Old Testame since both these actions are specifica permitted by school law.

He was "personally unhappy" with l opinion, Mr. Richman said after ma protests had been stirred by his decisio He said he would ask the state legislatu in September to amend the school law permit the asking of divine blessing b fore meals.

Church census opposed

When the federal census takers kno on every U.S. door in 1960, they m ask, "What is your religion?" If they c it will be "contrary to the First Amer ment," the American Civil Libert Union declared.

The ACLU reversed a previous sta to announce opposition to inclusion a religious question in the 1960 cens Refusal to answer census questions co stitutes a criminal offense, ACLU offici contended, and no government ager has the right to compel a confession faith. They also claimed that the resu of the census might aid some religio groups, thereby breaching the wall separation between church and state.

Business, research, welfare, educati housing and other planning groups h requested the inclusion of a quest about religious preference, Robert Burgess, director of the census, sponded. Noting that lack of funds h prevented the taking of the religi census for more than 20 years, M Burgess added, "The fact that the ba census law provides for a census of r gious bodies seems to indicate that Congress for a long time has favo the provision of some information this general area."

LWF ASSEMBLY FLOAT IN MINNEAPOLIS AQUATENNIAL PARADE
r. Lilje and Dr. Paul Luther Wetzler, arrangements committee chairman, ride in state

Church groups had long sought a religious census, agreed that inclusion of a urch-preference question on the general census would be next best. Census icials must decide shortly on a course action, since printing of census forms l soon begin.

je hails LWF Assembly

World Lutheranism will witness a eat act of confession" in Minneapolis, hop Hanns Lilje of Hannover told rman radio audiences in a broadcast out the Lutheran World Federation sembly which will open in the Minnea city on Aug. 15. Its discussions may of decisive importance for the future the church in this century, the LWF sident declared. The German bishop been in the U.S. for the past month, ending meetings and conferences preatory to the Assembly.

Recent experiences prove that the road Christian unity begins in a reaffirmaon of denominational heritages, he said. Lutheranism will find its place in the ecumenical movement by such a reaffirmation, he continued.

The assembly theme, "Christ Frees and Unites," extends into the "political world," Bishop Lilje added. Discussions at Minneapolis will emphasize the relation of Christian people to temporal authority and reveal that the Christian faith is a healing influence in the "spiritual conflicts" that mark our times, he said.

Aid to Poland voted

Lutheran World Action funds can now be used to help repair churches and to publish new religious literature in Poland, the Lutheran World Federation's Commission on World Service decided at its meeting in New York this month. Because of the Communist control of Poland, only food and clothing had previously been provided for the Lutheran Church of that land.

Leaders of the 220,000-member Polish Church will submit a list of needs. Mem-

ber churches of the LWF will then decide what projects they wish to support.

The commission adopted a budget of $1.5 million for 1958-59 for various relief and rehabilitation projects. Among new work approved was support of a project of the Lutheran Conference in South Africa to organize a congregation among Lutherans of European background in gold mining areas.

Hungary to try priests

Hungary's Red government turned its attention to the Roman Catholic Church last month, announced that a "large group" of priests will soon be brought to trial on charges of having aided the "freedom fighters" during the abortive revolution last October.

Among those seized was the Rev. Albert Turcsanyi, one-time secretary to Cardinal Josef Mindszenty who is still in asylum at the U.S. legation in Budapest after having been freed from a life term in prison by the rebels. Others named included the Revs. Imre Vargu and Anthony Kukla. They were accused of looting the government's religious affairs office during the uprising, distributing propaganda material and conducting "personal agitation" among the rebel forces.

The present Hungarian Roman Catholic hierarchy, headed by Archbishop Josef Groesz, has made its peace with the Soviet-sponsored regime by forming an organization called *Opus Pacis* (Work of Peace) to co-operate with the Red "peace movement."

Vatican radio said that the coming trial indicated that "a large-scale persecution of the church is being planned by the Kadar government."

Liquor foes rebuked

Two Baptist ministers in Fayetteville, North Carolina, had tired of waiting f police to crack down on stores and ba that sold beer and liquor to teen-age The Revs. James and Baxter Walke brothers, picketed stores, arranged f two 16-year-old boys to purchase be in taverns as evidence of the violation Police accepted the evidence, arreste nine tavern owners.

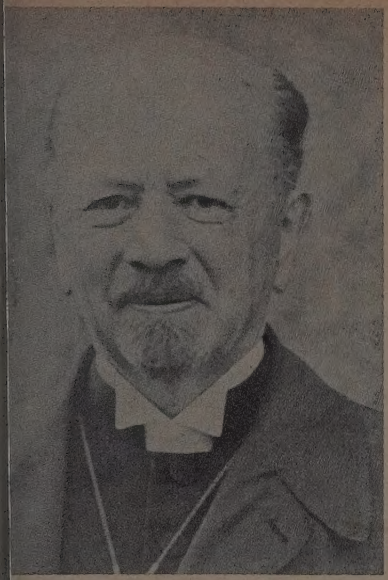
Early this month Judge Robert Butl acquitted two of the defendants, dropp the charges against the seven others. T clergymen had "lured the bar owners in the criminal acts," he said. The jud said he had no quarrel with the ministe desire for stricter enforcement of t liquor laws "but they have gone abo this thing in the wrong way . . . a have cast aspersions on the police."

The acquitted bar owners are still n in the clear. They must appear before t State Alcoholic Beverages Control Boa to show cause why their liquor licens should not be revoked.

NCC delegates named

Twenty-seven delegates represent t interests of the United Lutheran Chur at the triennial conventions of the N tional Council of Churches, in which t ULC holds membership. At its meeti last month, the ULC Executive Boa named the delegation for this year's Ge eral Assembly at St. Louis Dec. 1- Fourteen had been proposed by boar and agencies; the others are delegates large. Appointed are:

Rev. F. Leslie Conrad, Philadelphia
Dr. Nona M. Diehl, Philadelphia
The Hon. Ronold A. Drechsler, Milwauk
Mr. Fred C. Eggerstedt, New York
Dr. Henry Endress, New York
Dr. Earl S. Erb, New York
Dr. Lawrence D. Folkemer, Washingt
Miss Judy Ford, Hickory, North Caroli
Dr. Franklin Clark Fry, New York



BISHOP OTTO DIBELIUS
Symbol of religious freedom

Dr. Harold Haas, New York
Miss Dorothy Kleitz, Wilmington, Del.
Dr. Ralph W. Loew, Buffalo
Mr. Howard L. Logan, New York
Mr. A. O. Lothringer, Davenport, Ia.
Dr. M. P. Moller, Jr., Hagerstown, Md.
Rev. Paul E. Monroe, Jr., Newberry, S. C.
Mrs. John B. Moose, Leesville, N. C.
Dr. O. Fred Nolde, Philadelphia
Dr. F. Eppling Reinartz, New York
Dr. S. White Rhyne, Philadelphia
Rev. Robert S. Romeis, Sacramento, Cal.
Mrs. Virgil B. Sease, Wilmington, Del.
Dr. Robert W. Stackel, New York
Rev. Alfred H. Stone, Decatur, Ill.
Rev. Martin L. Tozer, Harrisburg, Pa.
Mr. Clarence Turley, St. Louis
Dr. H. Torrey Walker, Philadelphia

belius refutes Red claims

"False assertions" made by Commu-t leaders were hit by Bishop Otto Di-ius of Berlin last week at a rally held in connection with the WCC gathering at New Haven. The 77-year-old German churchman, whose diocese lies largely in the Soviet-held East Zone, has frequently been under fire from Red spokesmen because of his insistence upon the freedom of the church from state interference.

"Warfare against religion in general and Christianity in particular" is being waged by the Communists, Dr. Dibelius maintained. Though Christians in Red China number only two per cent of the population, they were "attacked by the totalitarian usurpers at greater speed and with greater vehemence" than was anyone else, he said.

Continued persecution of Christians in Communist nations "must have deeper reasons" than appear on the surface, Dr. Dibelius contended. It is a battle in which "man's conscience is involved" and a struggle "for the glorious liberty which God has granted his children," the Berlin bishop said.

And so forth

Agreement between the West German government and the Evangelical Church in Germany to provide chaplaincy services for the new West German army was unanimously ratified last month by the Bonn parliament. East German Communists had bitterly attacked the pact but had refused permission for a similar chaplaincy in the Soviet Zone army.

Boston's parochial schools save taxpayers $15 million yearly, according to the Roman Catholic weekly *Pilot*. There are 43,000 pupils in the city's parochial schools; 83,000 in public schools.

Dollar bills put into circulation about Oct. 1 will bear the motto, "In God We Trust." Now used on coins and stamps, the inscription was added to currency by a 1955 act of Congress.

World News Notes

No disarmament yet

There had been a glimmer of hope a few months ago that something might come out of the long discussion of disarmament which began in London on Mar. 18. Neither America nor Russia likes the idea of spending so many billions in the frantic race to get ahead of the other in having the most and the biggest H-bombs.

Russians say the problem is simple: merely promise that neither side will ever use an H-bomb. Americans can't agree, because they know the H-bomb is all they have to prevent Russians from conquering the world.

Russians have an easy answer for the next question too. Let's agree, they propose, that neither side will make any more H-bombs. Americans say they will accept that on condition they can send inspectors to Russia to make sure the Russians are keeping their promise.

It's on the question of inspection that the London talks were stuck this month. Secretary Dulles went to London and worked out three proposals, offering 1) a small, 2) a middle-sized, and 3) a big inspection plan. The Russians didn't seem to like any of them.

Deadlines coming

Russians may win a big propaganda victory when the United Nations general assembly meets next month if some nation proposes that the UN ban all further H-bomb testing. If the U.S. opposes such a proposal, it will seem like a warmonger to the neutral nations. The U.S. claims that a ban on testing would be useless unless backed up with an inspection plan.

The UN assembly, and the debate it is likely to bring, is one deadline the U.S. has to meet in trying to put its case before the judgment of world opinio Another deadline, coming up Sept. 1 is also complicating the disarmame discussion.

On that date the West Germans w go to the polls to choose between th Socialist party and Konrad Adenaue Christian Democrats. Adenauer wan West Germany allied with western E rope and America against Russia. T Socialists say they want a neutral W Germany which will try to negotiate independent settlement with Russia.

The U.S. is doing all it can to suppo the Adenauer candidates, and Rus wants the Socialists elected. A U.S. d armament agreement with Russia whi would not include reunion of the t parts of Germany would damage Ad nauer's chances of election. So the U has guaranteed that it will make no d armament deal without West Germ approval.

Russians won't offer any plan for uniting Germany, hoping that they w have a Socialist government to deal w in West Germany after Sept. 15.

More British trouble

The British had let go of most of th rebellious empire since World War withdrawing from India, Burma, Jord Suez Canal Zone, the African G Coast. But they thought they could h the small Arabian states which sup them with huge amounts of oil.

They were in trouble this month the tiny kingdom of Oman, where th sent planes to bomb the rebels into s mission. That created a serious probl for the U.S. because the rebels in On are backed by King Saud of Saudi A bia, the great friend of the U.S. in Middle East.

ASHINGTON

ROBERT VAN DEUSEN

SCHOOL AID DEFEATED

THE ADMINISTRATION suffered a ma- setback when the House voted down school construction bill by a five- e margin. One of the most crucial nestic needs will be left to grow more te as increasing numbers of children wd the classrooms and low-income ool districts are unable to afford new dings. Federal aid for school con- ction has been one of Eisenhower's priority objectives for the last three rs.

he rock on which the bill floundered that of racial integration. The situa- was different from that which ex- l a year ago. Last year an amend- t was introduced by Congressman m Clayton Powell which would bar ral aid to school districts which ntain segregated schools. It passed House, and as a result the school con- ction bill itself was defeated.

his year the same amendment was oduced, not by Powell, but by Con- sman Stuyvesant Wainwright of New k. James Roosevelt of California, had supported the Powell amend- t a year ago, voted against it this and charged that Wainwright had oduced it in order to kill the school truction bill.

Whether or not that was the intention, result was the same. A last-minute t by both parties to scrape together gh votes to pass the bill with the ndment attached was unsuccessful.

The vote split both parties down the middle. The roll call showed 111 Republicans and 97 Democrats voting to kill the school construction bill with the integration amendment attached. Opposed to killing the bill were 77 Republicans and 126 Democrats. Based on this count, the Republicans will have to accept the major responsibility for defeat of the bill.

Meaning

ONE OF THE obvious conclusions is that the issue of racial integration can be expected to play a major part in other decisions for a number of years. Social change of such proportions involves the whole economic, educational, and cultural structure. Pressure for rapid change may actually slow the pace rather than accelerate it.

Buried beneath the furore over the "Powell amendment" was the question whether aid should be in proportion to child population or financial need.

Eisenhower's school-aid formula would have given more money to the poorer states. A bloc of Congressmen were pressing for allocation on the basis of child population, so that the richer states would get as much as those with low per capita income. This issue, as well as that of integration, accounted for the split-party vote.

One other factor in the defeat of the school construction bill may have been the economy drive in Congress. With budget-cutting in the air, the $1.5 billion price tag helped to make federal aid to schools a likely candidate for the chopping block.

Unfortunately, the brunt will be taken by the children who will be taught half-days in crowded classrooms and obsolescent buildings. The legislative battle is over, but the problem still remains.

MY HOPES FOR MINNEAPOLIS

Franklin Clark Fry tells what he expects the Lutheran world assembly will accomplish, and figures on working until 3 A.M. to help achieve these purposes

By LUCILLE E. HEIN

"Of course I have time to talk about the Assembly," the United Lutheran Church president, Dr. Franklin Clark Fry, assured me. "I've been living with it for months."

I had a list of questions to ask on behalf of readers of The Lutheran regarding the Lutheran World Federation sessions to be held this month in Minneapolis. I knew Dr. Fry had the answers. He is the LWF's first vice president.

What does preparation for a LWF Assembly involve? "Lots of hard work by everyone," Dr. Fry answered, as he settled in his chair. "Correspondence goes on all the five years between assemblies. There are committees meeting all over the world.

"The executive committee met in Madras in 1956. There we developed the method of work to be used at the 1957 Assembly. My assignment has been principally on the study themes. We wanted to cut down the long and tedious discussions that arise from differences in language and editorial content. The answer was to summarize a lot of fine material into brief thematic statements for each discussion group.

"We felt this would give clarity to the long, involved statements, would stimulate study of the overall theme, and would provide something tangible presentation at the plenary sessions.

"This thematic study guide and plenary addresses at the Assembly be used as discussion-starters in the ous discussion groups. In the late nings the discussion leaders, the s committee, and I will have reporting sions, when we will look over the d results. We will reduce them to s mary ideas to be submitted to the ple session.

"There's no romance in going conference — not for those who

Dr. Franklin Clark Fry . . . *signed constitution of Lutheran World Fed tion for United Lutheran Church in 1*

rking participants. We work till 3 M. I'm tired just thinking about it.

"I told the LWF executive committee work on the study themes if I had a od committee to work with me. I have wonderful group. Dr. Joseph Sittler the Chicago Seminary, Dr. Kirster ndahl of Harvard Divinity School, . Julius Bodensieck of Wartburg Semi- y, and Dr. George Harkins, my ad- nistrative assistant."

WHAT WILL BE Dr. Fry's particular s at the Assembly? "I'll take charge the meetings with the discussion lead-

1957 he expects notable progress to- rd unity of the Lutheran churches . . .

ers. Also I'll have to hold myself in readiness to chair other meetings."

What about speakers for the Assembly? The roster is a reflection of great thinkers in the Christian world. Men who have had deep experiences to test their faith.

"This Assembly will be remembered as the place where so many people had a chance to hear and meet so many great leaders in religion. I know all the speakers personally. In fact, I think I know most of the leaders in the Christian Church—outside of the Roman Church."

"ASSEMBLY SPEAKERS?" Dr. Fry picked up the question again. "Let's look at just a few of the men who will speak—to say nothing of the great number who will lead discussion groups, make reports.

"There's Dr. Chitose Kishi, president of the Japan Evangelical Lutheran Church and president of its theological seminary. I'm glad he will be a speaker. In a way, it is a recognition of the maturity of the Lutheran church in Japan.

"And Bishop Friedrich Krummacher of the Evangelical Church of Pomerania, a man of great thoughtfulness, a forthright, virile leader of the Lutheran church in East Germany. It will be an experience for all of us to hear this voice from an area where Christianity—all religion is—under great pressure.

"Bishop Bo Giertz is not only a theologian. He's a leading novelist of Sweden and holds the honorary position of chaplain to the king. His topic will be 'Church Reformation.' And Dr. Hans-Werner Gensichen, a young, alert, first-rate scholar in religions of the Orient. He's professor of church history at Gurukul Theological College, Madras, India.

"We—the United States Lutherans—have an excellent representative among the speakers. That's Dr. Edgar M. Carl-

son, president of Gustavus Adolphus College, who will give a plenary speech on World Service.

"THEN, THERE'S that dramatic, bubbling Bishop Hanns Lilje of Hannover, Germany. Everyone knows him—he's been in the United States frequently.

"Bishop Lajos Ordass of the Lutheran Church of Hungary will speak. What a story this tall, gaunt, ascetic-looking man could tell. His triumph over prison and forced retirement from 1948 to 1956 is a symbol of faith and personal courage for the Christian world.

"I can't mention every great religious thinker who will participate, but I must not omit Bishop Otto Dibelius of Berlin, a president of the World Council of Churches, and focus of the church's struggle in East Germany. And Bishop Rajah Manikam of the Tamil Evangelical Lutheran Church of India. I wish I had time to tell you personal anecdotes about all these men.

"You see what a spread of thought and experience will be shared with those who attend. It's a chance in a lifetime, and I wouldn't miss it. Not if it meant staying up till 5 A.M. instead of 3 A.M. every night.

"LWF executive secretary, Dr. Carl Lund-Quist of Geneva, Switzerland (and of Minnesota), is another man who'll be up till 3 A.M. And the hosts to the Assembly, the eight church bodies participating in the National Lutheran Council, will have their hands full. Our host city will be popping at the seams."

DR. FRY did not mention the social and public events that will be a part of the ten-day Assembly. "You'll have to get that information elsewhere," he said. "I hope to attend the music festival, the children's festival, the receptions and banquets, the festival of hymns. But whether I'll have time to go on . . . le see . . . ," he opened a printed progra "... the tour of southern Minnes farms or the tour of the Green Gia canning factory . . . much as I'd like . . . People in jobs like mine can seldo be tourists or sightseers."

Dr. Fry holds many jobs besides presidency of ULCA. He is a leader Protestantism in the United States a the world. He was presiding officer the opening session of the constituti convention of the National Council Churches in 1950. He is chairman the policy-making central committee the World Council of Churches.

LIKE ALL BUSY MEN, Dr. Fry has a v riety of interests outside of his jobs. O wonders when he has time to read t latest books, scan significant magazi articles, see the talked-about plays. H he does find time.

His packed schedule—from the ti of our conversation on July 15—includ a week-end meeting in New Haven. week with the joint committee of t World Council of Churches and the ternational Missionary Council. eight-day central committee meeting the World Council of Churches. Th a meeting of the executive committee the LWF at St. Olaf College. The LW meeting from Aug. 15-25. A final m up business meeting for the execut committee after the Assembly.

In all that time Dr. Fry will have ab two days in his office to catch up on many details that are his job. "Tha not all," he groaned in mock desp and pointed to a bulging folder on desk. "There are the results of week's ULCA executive board meeti When will I get to that?"

I gathered my notes and pap grabbed my gloves and hat, ready to

d leave him to his tasks. "No . . . No ." he stopped me. "No hurry. There's ne for all your questions."

WHAT DOES Dr. Fry see as some of e results of the LWF Assembly—the plications for today and for the future?

"One always has great hopes for any ternational conference. In one's dreams e results of such a meeting of high nds have tremendous meaning. It esn't always turn out that way.

"When I am terribly tired I have a her negative attitude toward the whole ng. It's like spending months getting dy to go on a rigorous safari. At the t minute you're so tired of packing d checking lists, you'd just as soon y home.

"That's the way I feel today about the nneapolis meeting. A common experi- ce of overworked executives! By to- rrow, I'll be as enthusiastic as ever. st didn't get enough sleep.

"Coming back to the hoped-for results . there are four main areas in which ope Lutherans of the world will make vances as a result of this Assembly. ers of the executive committee and er participants probably have differ- hopes. Here are mine for what they worth.

"I'm hopeful that this meeting will rease the areas of agreement among herans of the world. This may not pen. Instead, we may find increased nts of strife and disagreement. We resent many Lutheran bodies. There 't be simple and complete agreement. I hope we will draw closer.

"I'M HOPEFUL that through the discus- ns, speeches, reporting sessions, per- al contacts, we Lutherans will crys- ze our thinking on the great issues church unity in the century in which live. Christian unity . . . Protestant unity . . . Lutheran unity . . . call it what you will. We need to think deeply about our relationships with national and international church bodies and about world-shaking issues that face Christianity.

"I'm hopeful that this Assembly will introduce each part of the Lutheran world to the thoughts, beliefs, actions, aspirations, of all other parts. In the ten days of rubbing shoulders and minds, we ought to collect a lot of new ideas and slough off some of our misconceptions and false generalities about people . . .

"Lastly, I'm hopeful that we can lay some very practical plans for the work of world Lutheranism for the next five years. I think particularly of such areas as interchurch aid among Lutheran bodies of various countries. I think of a reassessment of our refugee and relief work. Are we doing what we can? What we should? How does the world refugee problem affect us?

"Among these practical plans, too, there ought to be provision for further aid to and extension of the already rapidly growing spread of Lutheranism in Latin America.

"And in our practical planning, I hope we will devote attention to the development in Lutheran unity taking place in Asia and Africa. We can learn much from the approach demonstrated there. Unified Lutheran churches are being formed in various Asian and African countries out of missions that have been mothered by churches and foreign mission boards in the United States, Germany, the Scandinavian countries, and other countries. This is a real step forward in unity."

Dr. Fry leaned back with a smile. "Well, you asked for all this. There you have it. Mind you . . . these are only *my* hopes regarding the results of the Lutheran World Federation Assembly."

BRING CHILDREN TO CHURCH?

By SARAH KLOS

JANET AND MARIE sat drinking coffee. It was a lazy day. Their housework was done, and there were a few moments before Marie had to head across the street to her house and begin the preparation of the family supper. Marie asked, "What luck did you have in finding a baby sitter for tonight?"

"Oh, we found a nice girl, just sixteen, and she won't mind staying after midnight because she doesn't go to Sunday school or church."

"Well, there's a likely prospect for you," said Marie, "now that you're one of the visitation team for your church evangelism mission week!"

"Oh, no!" Janet returned seriously. "Her parents attend regularly, but Helen is a teenager, after all. She has free choice now of going or not going. When my two are going through that age, I don't intend to force them either. If they want to go —fine. If they don't—O.K. We'll set them an example and hope they'll follow, but it's going to be up to them. We'll not force religion down their throats."

MARIE WAS DISTURBED. In most ways of handling children she liked to think herself modern, interested in new theories of child psychology. For example, t idea of getting children to eat but not force them to eat food they don't li When Marie's two-year-old says "no" everything in front of her except scra bled eggs and bananas, the little one e scrambled eggs and bananas.

BUT WHEN it comes to leading a ch to worship, be he six or sixteen, s would have to admit that she must be o fashioned. Not just from Janet, but on sides she hears it said, "Johnny and Ja don't like to go to church, so we do make them. After all, the minis preaches to adults and Johnny does get a thing out of the service."

As Marie's thoughts skipped along, s remembered that for every Johnny th is a Bill, who attends church regula all through his youth; who learns the of worship and love for his Maker, that at twenty he is one of the most pro ising young laymen in his congregati She thought that for every Jane there Mary, who was led each Sunday morn to the family pew for worship. Her is dedicated now to Christian service, a that might not have been possible with her regular attendance at church.

rie considered herself a modern mother, d wanted to avoid dominating her child. she would not agree that teen-agers uld be permitted to decide whether or they would go to church. "There is a d in all of us to worship our Maker," said, "and that need will awaken only en we are among people who worship."

ANET LOOKED at Marie's serious face, ell, do you think it's right to force dren to go to church?"

I was just thinking . . ." Marie said. member when your babies were bapd, the pastor said something about 'I admonish you to bring him to the vices of God's House . . .' Somehow el that I will have resigned from being other when I can no longer say to my dren that it is time to go to church. ight as well also stop telling them e is a certain time to come in from school dance, and that 'no, you can't your father's car tonight.' They will ootloose and fancy free in every part heir lives."

Well, I see your point," Janet said. t I still think forcing teenagers to go hurch does more damage than good."

Forcing is a poor word," Marie added. "Let's call it a friendly persua- . I like to look back on a summer I t with a family of four who were in habit of going to church together. At day dinner someone would say, 'Well, pastor sure stepped on my toes to- ' And there would be a lively dision of the sermon, parents and chil- sharing their impressions. Some- s it was the music, or perhaps the er was recalled. Always I was aware this was something they had done ther, and now they were enjoying the remembrance of that hour in God's house."

Janet laughed. "You make me remember one Sunday we took six-year-old Pete to church. In the afternoon when he was climbing up in the apple tree, he looked down on his Daddy's head and said, 'Look, Dad, I'm just like God. The pastor said this morning that we couldn't see God, but if we have trust we know he's up there. So *you* can't see me but you know I'm up here, don't you?' "

"Well, see, that is a beginning," Marie insisted. "As he grows in understanding, Pete will find more in the worship service that will be important to him. Oh, I am ready to admit that too often a worship service must seem dull to a child. To a teenager it is often just one more place where he must sit erect and quiet when his body is bursting with pent-up energy. But the pastor usually has at least one illustration in his sermon that catches a child's attention. He isn't always completely over their heads."

"You might convince me yet, but I guess I'm still a believer in the old adage that 'you can lead a horse to water, but you can't make him drink,' " Janet smiled.

MARIE had an answer. "Yes, but neither will the horse get a drink if you don't lead him to the water. But leave him near the water and eventually his need for it will overcome his stubbornness. I don't like to compare children with horses. But I do think that there is a need in all of us to worship our Maker, and that need will awaken only when we are among people who worship and who seek to commit themselves to the reality of God."

Marie waited as she saw the reflection on Janet's face. "Even the children can say, 'I was glad when they said unto me, let us go into the house of the Lord.' "

Education of Yoshikazu Tokuzen

Young Japanese are being won for Christ, and Luther
Seminary in Tokyo trains some of them to become past

TOKUZEN SAN had set his sights on being a sanitation engineer. Plotting pipes and drafting drains seems to him a useful career. Tokyo University teachers rated him brilliant, his first term in 1950.

Within a year, however, Tokuzen San had a new target. His change of aim led him to the Japan Lutheran Theological Seminary. He was graduated last April.

Quite a switch, from plumbing to preaching. Young Yoshikazu Tokuzen (San is Japanese for "Mr.") admits it wasn't easy. Especially tough, others served, for a Nipponese intellectual Buddhist background. For Yoshikazu a schoolboy, knew little of Christian

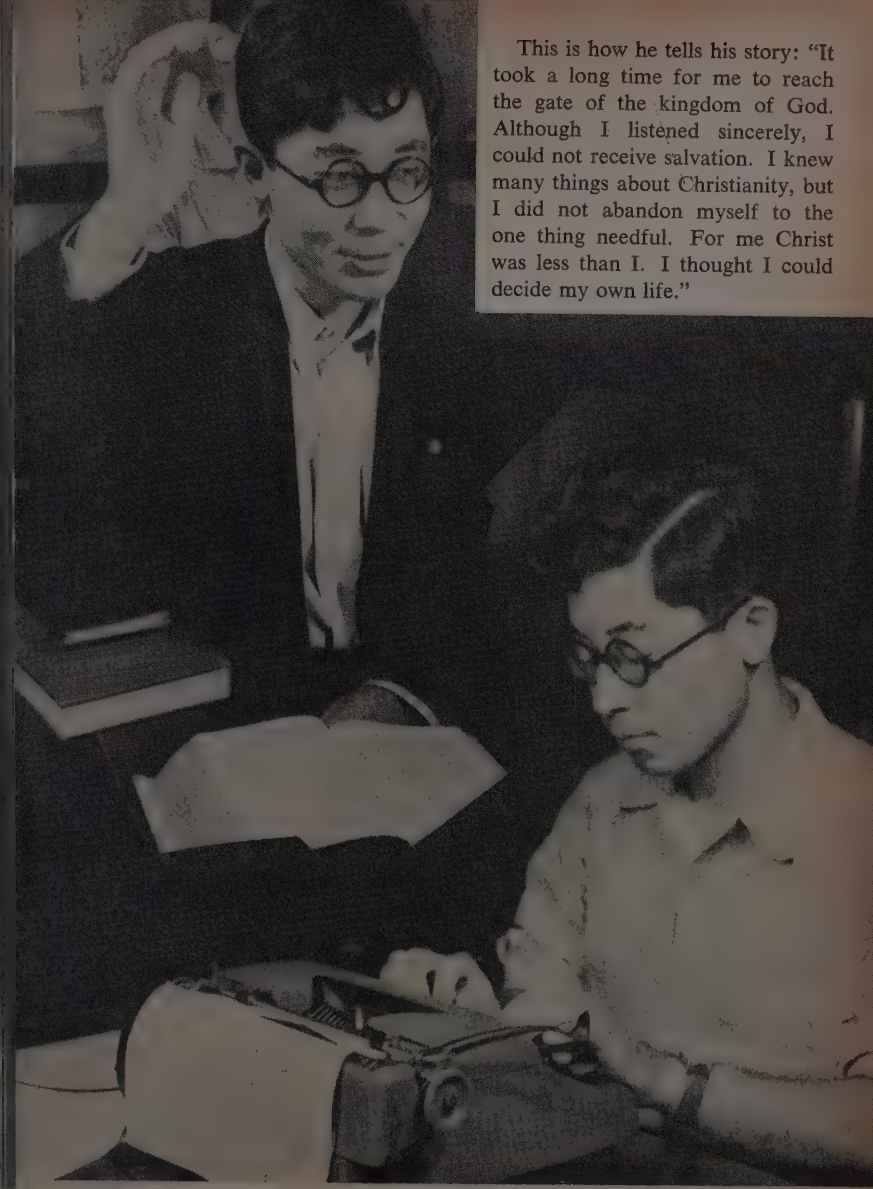
His inner conflict—science vs. faitl had roots before Yoshikazu was b really. His mother had attended Sun school as a child. Through marriage rearing a family she had all but forgot

But when Lutheran missionaries, turning to Japan after the war, starte Sunday school in Hamura, Mama To zen began taking the dren. She thought that the midst of the post- social upheaval it would h them to hear about "goo

AT FIRST Yoshikazu balk He was in high school, felt embarrassed at g with the younger childr Then Dr. A. J. Stirewalt veteran Tokyo mission began coming out to mura twice a month v Pastor Shiro Aoyama. Yo kazu attended his Bible c once, then kept attend regularly with his mother oldest brother.

He wouldn't go for h tism, though. He said didn't understand Christ ity yet. He had to lear great deal more.

THERE was a struggle before Yoshikazu decided to be baptized. The man helped him was Pastor Chitose Kishi, president of the Lutheran Church of Ja



This is how he tells his story: "It took a long time for me to reach the gate of the kingdom of God. Although I listened sincerely, I could not receive salvation. I knew many things about Christianity, but I did not abandon myself to the one thing needful. For me Christ was less than I. I thought I could decide my own life."

OSHIKAZU in classroom (above), prepares lesson on borrowed typewriter (below)

STORY BY SIGURD B. HAGEN. PHOTOS BY LEON V. KOFOD

FIRST SERMON IN CHAPEL

YOSHIKAZU READS ENGLISH

The family moved to Tokyo in 194 Yoshikazu started going to the Okub church, largest Lutheran congregation the city. Pastor Denki Honda was qui to sense the youth's interest, kept it ali by answering questions and steering hi to books that answered more.

For a while, science won out. Yosh kazu stopped going to church for ni months after enrolling at Tokyo Unive sity. He felt religion was taking too mu time from his professional training.

But the conflict was still there. H kept thinking about Christianity—ar reading about it. He read *How I Becam a Christian,* by Kanzo Uchimura, found of the "non-church" (Mukyokai) mov ment. Uchimura's kind of Christiani suits many Japanese who shy at the r sponsibilities involved in baptism a church membership.

THAT WASN'T for Yoshikazu. Ka Barth's *Outline of Dogmatics* made mo sense to him. The German theologian Christ-centered faith led him back in the church. And in 1951 he was baptiz by Dr. Chitose Kishi, president of t Lutheran seminary.

"The day came when my own 'se was destroyed entirely. It came sudden but quietly. Something strange w brought into me from outside. I did n need to climb up into a sycamore li Zacchaeus in order to have Jesus tell r to come down. I was living in pride a Jesus said, 'Come down.' It was a gre 'Come down.'

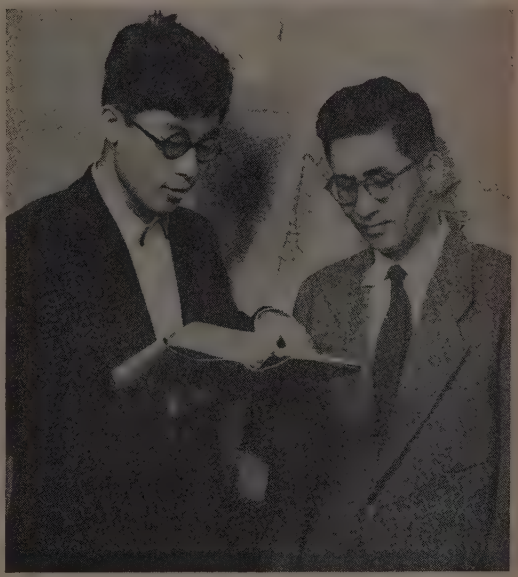
"Yes, I met Him. Rather, He caug me. But why did He choose me? F what purpose? I wondered."

Both Dr. Kishi and Pastor Hon helped Yoshikazu make up his mi about becoming a pastor. After that cision, he wanted to enter the semina at once, but Dr. Kishi persuaded him

inish his university course. Meanwhile he kept reading, nd began learning Greek.

In the seminary Yoshikazu vas a serious and thorough tudent. His previous scien- ific training helped him learn ast. He was good at lan- uages—now he reads Eng- sh almost as well as Jap- nese. German, too.

Last May Tokuzen San be- an the two-year "internship" equired of seminary grad- ates. He was assigned to ork in Chiba (Ichikawa), a ity adjoining Tokyo. He ill be ordained in 1959. He ecalls what Dr. Kishi said: From the study of how to hannel water to people you re merely turning to the udy of how to channel the Vord of God to man."



Yoshikazu seeks news of world church (above). Consults with Prof. Yosuke Magaki about New Testament verses

We run a risk of thinking our ideas are the Lord's

By REINHOLD NIEBUHR

"THE FRUITS of the spirit are love, joy and peace," declares St. Paul. But we Christians must admit that there are other fruits of religious faith than these desirable fruits of the spirit. One of the worst is fanaticism. Fanaticism arises when men regard their devotion to God as proof of the identity of their desires and opinions with the purposes of God.

We all know of the long history of religious fanaticism, but we are inclined to regard fanaticism as one of the evils of the past from which we are happily redeemed. Protestants are also inclined to attribute fanaticism to Catholics, a plausible theory in view of the consistent pretension of the Roman Church to be the only true church.

But the evasion of common responsibility for a perennial religious sin will not hold water. There is the case of the Protestants who objected to the common use of school buses by parochial as well as public school children. The Protestants objected because they regarded the practice as a violation of the principle of the separation of church and state. But responsible secular citizens thought the arrangement just, in view of the fact that Catholic parents were doubly taxed for their parochial schools.

WE ARE BOUND to have varying opinions about such matters, and not every opinion differing from our own should be regarded as fanatical.

"Tolerance is a virtue of people who don't believe in anything," declared Gilbert Chesterton. One must admit that the increase of tolerance is partly due to the decrease of religious faith, and that modern forms of fanaticism are chiefly the products of the warring religio-political creeds. But ideally, fanaticism should not be the fruit of the Christian faith but only of religio-political faiths.

The political faiths unashamedly identify some political program with the absolute. But ideally the Christian faith regards all human virtues, achievements and viewpoints as fragmentary and subject to judgment.

"Judge not that ye be not judged," declared Jesus. "Why do we judge each other for we must all be made manifest before the judgment seat of Christ?" asked Paul. The sense of an ultimate judgment above all our judgments is, in principle, a guard against religious intolerance. But we must admit that history always overwhelms our principles.

THE CROMWELLIAN period of England was very fruitful religiously and politically. We owe much to the sectarian saints in Cromwell's army. But they were a fanatic lot, and they didn't heed Cromwell's warning, "By the mercy of Christ, remember that you may be mistaken." For that matter, Cromwell didn't heed his own advice in his fanatic crusade against Catholic Ireland in the name of the Lord.

We must admit that religious fanaticism is a perennial and not a passing vice and that it is confined to no one version of the Christian faith. We all have our temptations to fanaticism whenever we are too sure that our ideas and the Lord's purposes perfectly coincide.

FIVE MAKE A FAMILY:

Things Change

IT SEEMED STRANGE to have only Susie with us in the car when we started on the long trip "home" to visit our relatives. I, for one, had grave qualms about leaving the other two behind, even with such reliable people as the Mawsons.

But that was the compromise we came up with in our family conference. Pete felt that the whole responsibility for the success or failure of his ball team rested with him and nothing could shake his conviction. In this, Dan turned out to be an ally.

"WE WANT HIM to learn group loyalty, don't we?" he said to me privately. "Then how can we insist on his coming with us, just because it suits our convenience?"

"Shouldn't family loyalty come first?" I countered with some heat.

"It wouldn't be family loyalty. It would be family authority—a very different thing. Maybe we've been wrong, but we've taught him to think of himself as an independent person within the framework of family love and a different sort of loyalty. I believe his love and loyalty will be all the stronger for our showing him that we will not force him, except in matters of real necessity."

"And you don't think it is necessary for him to see his grandmother?" I snorted.

"I think it could be a very unhappy experience for her if we took an angry and resentful boy with us!"

"If he showed his anger, I'd feel we would certainly have failed as parents!"

"Oh, I don't think we've done such a bad job that he'd actually say anything unkind. But is there anything that hurts more than trying to show affection toward an apathetic and unresponsive child? The thing that makes children such a joy is their spontaneity. But that can't be faked. No, I've an idea that if we let Pete have his way this summer, the next time we want to go he'll be as eager as we are."

"I hope you're right," I muttered, without any real conviction.

AND THEN the question of Karen's plans came up. With all a teen-ager's intolerance of a younger brother, she was sure we were spoiling him as we would never spoil a girl. This time I saw the point of her arguments better than Dan did. I doubt whether any man fully appreciates what it is like to wonder whether your parents really consider you as important as your brother or whether they are just pretending.

Lots of my friends went through it at Karen's age. About the only way parents could meet it, if they even knew the feeling existed, was to pretend that girls were more important than boys—which was just as silly as the girls' imaginings!

So eventually the family decided that if Claire Mawson would have Pete and Karen, they might stay there. "It's O.K., if that's what they want," remarked Susie, scornfully. "But I'm going to have fun. I love going to grandmother's. I'm

going to play with all the cousins. And, you know what? I'm going to pretend for one whole week that I'm an only child!"

APPARENTLY everyone was satisfied. I kept my misgivings to myself, trying to convince myself that the mother bird is right when she not only encourages the fledglings to fly, but actually shoves them out of the nest. Resolutely, I pushed down the pictures of Pete suffering concussion of the brain from a misdirected ball, or Karen in an auto wreck with irresponsible teen-agers.

"They are God's children, as well as yours," I reminded myself, for the umpteenth time. "Claire's a responsible person. She'll look after them as well as you could."

LITTLE BY LITTLE, familiar landmarks began to appear. Susie leaned over the back of the seat, her warm little body too close for comfort on a summer day. "There's the Five and Ten, and the drug store! Boy! Do they ever make good chocolate malts! Hey! Look! There's a new supermarket!"

I couldn't help a slight feeling of sadness. "Every Main Street in the country is beginning to look like every other Main Street. Even the people look alike."

"Progress?" smiled Dan. "I suppose it must be. I wouldn't want to live in the old place the way it used to be, but I like to think of it staying the same, even if we are away."

"I hate to let go of the old things, too. It's like letting go of part of myself."

DAN TOOK a hand from the wheel to give me a sympathetic pat. "I've had that feeling ever since we left home. The children are growing up and now even the old home town isn't quite the way it used to be! Makes me wonder who I am."

So I wasn't the only member of the family whose imagination had been working overtime! "I know who you are," I smiled. "You're my husband and a very nice person."

"And you're my father," chimed in Susie. "And I am an only child."

The refrain was beginning to get me down. However, I bit my tongue. Let her get it out of her system. She'd be glad enough to see Karen and Pete when we got home.

And I couldn't have said anything, if I'd wanted to. We were through the town, had covered the stretch of road to the "farm," and were turning into what we used to call the "lane." The old trees shaded the white house invitingly. That, at least, hadn't changed.

"There's Grandma!" shrieked Susie. "Wake up! Wake up! We are here!"

THEN I NOTICED that Mother was sitting up, slowly raising herself, not from the old porch swing, but from an aluminum "chaise longue" with green plastic cushions. "Probably foam rubber," I thought. "And bless her heart. I'll bet it's lots more comfortable than that canvas-covered thing."

But there was nothing changed in the greeting we received. She knew Karen and Pete had elected not to come, so she was not surprised. Her only comment in the midst of the hubbub, was, "They grow up and have different interests." And her smile made it really all right.

I thought what a lot of changes she has seen. For the first time I felt really right about our whole trip. No, she's not the sort to point out the moral, but it was plain in her whole attitude. One thing that doesn't change is that people and things do change—and the other is that love accepts that change with a light heart.

KEEP AN EYE ON THE PUNCTUATION

When i was a boy studying the english language i had a book on grammar which had a paragraph something like this there were no capital letters no periods and no commas semicolons colons exclamation marks and question marks all the words were put down in a line and we had a hard time making sense of the whole thing we had to read all of the words carefully before they began to make sense and we learned to pause where punctuation marks would have made us stop

When we took time to study the lines, insert the proper marks, we quickly learned the necessity of punctuation. Words fit together into phrases, and phrases into sentences. A dot means a complete stop, a dot with a tail means a pause. Exclamation and question-marks tell us how to read the words to get their proper meaning.

We take these marks for granted, but we shouldn't. Just try reading a few lines without them and see how much sense the words make. Punctuation marks are signposts along the road of language.

When I was a boy I had trouble with one of the hymns of the *Common Service Book*. The first lines of hymn number 58 always sounded to me as if people were singing that they do not love God. I looked at it closely one day and found that by following the punctuation closely, it made better sense:

"O God, I love Thee; not that my poor love
May win me entrance to Thy heaven above,"

So it is with so much of what we say and sing in church. Sometimes I wonder if the words aren't just so many sounds coming from our lips, while we fail to see their great beauty of meaning.

The Lord's Prayer is a good example. How many times do you suppose you've said those precious words since first you learned them? Have you ever said the prayer slowly, being careful to observe the rules of punctuation, and so group the thrilling thoughts contained in it? Or did you learn it to the throbbing strokes of a bell from high overhead and so fit the words into a mechanical rhythm without real appreciation of its beauty of expression?

Most Christians, I suspect, fail to see that by such a bouncing intonation of its petitions they tend to defeat its meaning, at least in one place. The Lord's Prayer is not meant to be said:

"... Thy will be done,
on earth as it is in heaven ..."

Rather it is prayed

"... Thy will be done on earth,
as it is in heaven ..."

To pray these words in this fashion is to make more sense of the words Jesus gave us and so increase our understanding whenever we pray as he commanded.

Another place for an eagle eye to scan punctuation marks is in the creeds. The Apostles' Creed, as usually recited in the average congregation, seems in its third part to contain six separate ideas. But if you look at the punctuation again, you'll notice that instead of six there are only five:

"... the Holy Ghost;
The Holy Christian Church, the

Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body;
And the Life Everlasting."

"The Holy Christian Church" and "the Communion of Saints" are separated only by a comma (not by a semicolon as are the others). They are not separate ideas; they are different names for the same thing. Thus when one recites the creed, he properly gives a shorter pause between these two than between any of the others.

THE NEW *Service Book and Hymnal* will feature a significant change in punctuation in the Nicene Creed. As it appears in the *Common Service Book,* one finds

"And the third day He rose again according to the Scriptures."

The Christian confesses, in effect, that he himself believes what the Scriptures declare concerning the resurrection. Thus a stronger meaning is given to this article of faith by the omission of a comma.

The next time you pick up your service book, take a good look at it. It is the road map to a beautiful, happy country. And while you're looking, don't forget to follow the signposts.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

New start

QUESTION: Things have not gone right with me since I left college. I made a good scholastic record. I did not push myself into things, as a good many fellows did. I gave myself to my studies and spent almost no time on social activities.

In my work I have found a hard, strange set of circumstances, and the people for whom I have worked have expected me to perform miracles. It sometimes seems to me that my college education has been more of a hindrance than a help. I feel that my teachers and my parents directed me wrongly, that I am now paying the penalty for something I couldn't help.

REPLY: You are not the first to have this sort of experience. It may be that your college teachers could have done more for you, but, as a rule, one derives from the educational process about the equivalent of what he puts into it. It could be that your parents in your childhood and adolescent years held you too close to them, treated you as a child too long, and withheld encouragement toward your doing anything new or advanced.

If so, they almost certainly did it with good intentions, but without understanding your real needs. That early life may have predisposed you to a too quiet, retiring mode of existence, which in turn prevented you from attaining certain phases of development which you should have accomplished, and which now stand in the way of your work, adjustment, and progress.

With such a possible, or likely background, what is indicated now? You cannot expect anyone to step out and take you by the scruff of the neck and force you into doing things and acquiring skills. If anyone should attempt

that, you would resent it. That is a job for you, and you alone. It is not too late for you to reform your personal make-up and gain the skills which you need. Since past errors will not undo themselves, now is the time to start.

1) Let me suggest that you talk this matter over with a vocational psychologist or counselor. Hide nothing from him, and give his observations and advice real consideration. He may be able to point you to better possibilities in the type of work you have been doing, or indicate the field in which you will better "fit."

2) Supplement the professional counsel with talks with a number of persons who are highly successful. Let them know your problems, and consider their advice seriously, but not naively.

3) With this revised background, and your own self-observation, determine upon a course of action. It may call for reading, and perhaps even a course in evening or Saturday school. Be sure now to get on the right track.

4) In assuming any new position, or continuing in the old one, do it with a determination to succeed. Try to understand the people with whom you work and any to whom you may give direction. Seek not aloofness, but a good measure of unity and co-operation. Consult freely with your superiors, and be willing to learn and improve.

5) Push yourself into social activities, and try to contribute something to the entertainment. Keep it up, venturing into conversation and action, until you feel at ease.

6) With a new orientation, other projects will come into view, new viewpoints will open to you, and your development will be proportional to your devotion to the goals you have set. This is a long-term undertaking.

Jealous?

QUESTION: My husband isn't happy in his professional work. He feels that he isn't making the progress for which he had hoped. In the early years out of school he made a remarkable start, but that has not continued. He believes that his initial success aroused the jealousy of certain colleagues, that they have joined in blocking further recognition and consequent advancement. He may be right, but I am not sure. I am urging him to outdo them, or move to another location and make a new start.

REPLY: If your husband is right, your counsel is good. If not the solution must be of a different sort. Are you acquainted with "projection"? It is the process of attributing to someone else blame for your own faults. Is it possible that he may be envious of other members of the profession and as an escape from guilt may be projecting his jealousy on to his colleagues?

Professional jealousy is a common thing, but projection is just about as common. Such a matter cannot be determined by correspondence. But it is not impossible for your husband to examine himself and try to ascertain whether this is the case.

If he is the envious one, he should at once free himself of that attitude, adopt a more generous and sporting outlook toward his fellow-workers. He can then associate more freely and happily with them. Such a change may open the way for new opportunities and progress. In any case devoted service and generosity are in order.

How to Be a Christian

Membership in the church is a serious undertaking, and calls for a thorough reformation of one's words and actions

By JOHN SCHMIDT

Read Ephesians 4:25-32

PAUL WAS CERTAIN that a good tree must bear good fruit or, to use Luther's favorite illustration, that fire must give off heat and light (compare Matthew 12:33-35). This has been said clearly enough in the previous paragraph, but the general truths stated there needed to be illustrated.

The unity that the apostle has been advocating and that is demanded by the great Head of the Church requires that certain evils that create distrust and hatred be put away. In this connection it can be seen how seriously Paul meant his illustration of Christians as "members" of a body.

We moderns use the word "members" quite casually. Often it means little more than that we have consented, perhaps even reluctantly, to have our names added to a list. Not so Paul! If "we are members one of another" it means, for one thing, that we put away falsehood, and "speak the truth."

MEMBERS OF ANY BODY must be able to depend on one another. So, in the Christian community, truth is an essential of brotherhood. Often we think in the opposite fashion: fellowship is possible only if we conceal our real thoughts.

It is at this point that we can see the essential difference between the church and every other community. Openness toward others is possible only within a fellowship of those who know the realities of repentance and fellowship.

It is interesting that Paul quotes this injunction from Zechariah 8:16, but whereas the prophet grounded it upon God's hatred of evil, Paul roots it in the togetherness of the church.

Paul's next word (verse 26) is also from the Old Testament (Psalm 4:4) but follows the ancient Greek translation of the Hebrew. Anger may indeed be right, as well as natural (compare our Lord's denunciations of the Pharisees and his cleansing of the temple), but even just anger is dangerous. That is why we need to ask ourselves, "Why am I angry? At what am I angry?"

"Do not let the sun go down upon your anger" reminds us that the Hebrew day ended at sunset. The obvious wisdom of the advice is seen in the fact that both the Greeks and the Jews had similar proverbs: "Let the day of your anger be the day of your reconciliation." We hear it often as a counsel to married couples but it is just as relevant to members of the Christian family.

THE SMALL SORES of hatred soon spread. Even just anger, hugged long to the breast, will sour, narrow, and distort a man. Our translations of verse 27 warn against "the devil," who is the source of all evil temptations, but Paul's word is simply "the slanderer." His reference may be simply to those who love to stir up hatred and misunderstanding.

Another sin against brotherhood is theft. The biblical meaning of the word

Dr. Schmidt, author of this series of studies in Paul's Letter to the Ephesians, is pastor of Indianola Church in Columbus, Ohio.

broad enough to include fraud, deception, parasitical behavior, and the like, respectable theft" (feather-bedding or monopolies) included. So is gambling, which surely cannot survive the knowledge that "we are members" one of another.

Neither the rich nor the poor have a monopoly on this sin, unfortunately. Surely, thinks Paul, this has no place in the Christian community, which ought rather to be characterized by mutual helpfulness (compare Acts 4:32—5:11). Each must know himself to be responsible for the welfare of all.

So THE THIEF is to become a worker. But the object of his labor is not merely to acquire property for himself. His earnings are to be his, but only that he might use them in accord with God's will. The thief is not only to be a worker; he is to be a benefactor!

Even worthless and inane talk ("evil" as so used in Matthew 7:17 and 13:48) falls under Paul's judgment. "On the day of judgment men shall render account for every careless word they utter" (Matthew 12:36, and compare James 3:3-12). Instead the tongue should exhibit Christian love. We must be ready to listen, to suppress the "I" that normally is so large a part of our talk. Certainly our speech should not be pompous or dull, but in good taste (Luke 4:32; Colossians 4:6).

To do otherwise is serious. For a sin against brotherhood and unity is a sin against the Holy Spirit, a deliberate rejection of his leading. For did he not place us into this fellowship, with all its responsibilities?

The rebirth of the individual and the unifying of the church belong together. Believers are "sealed," as a document is stamped to safeguard it until it is reopened by the proper authorities. The Lord's return for his own is an incentive to faithfulness and obedience.

IN HIS CONCLUDING WORDS, Paul heaps together a variety of ill-feelings that divide men: sullen anger, bitter passions, insults, and criticisms. All these manifest a spirit of malice that is contrary to God's will for his children. They or unity must go—and Paul has no doubts as to which it should be!

But a negative goodness is not enough to satisfy Paul—or God. That is why the positive, reverse truth is set forth in the final verse of the chapter. The unity of the church is to be "maintained" through the inter-forgiveness of its members (Colossians 3:13). Paul is rightly concerned about the motive. God is concerned about why people are good.

Here the motive must be strong, for the end sought is difficult to achieve. Paul finds it in the heart of the gospel: "forgiving one another, as God in Christ forgave you." This was the center of his ethics, as well as of his theology. God acts in Christ to forgive.

Unity is not easy—then or now. Sharp cleavages between Jew and Greek, between slave and freeman had to be conquered. All were to act as brothers—because they *were* brothers, sharing a supernatural life in Jesus Christ.

BEST PLANS go amiss without God's blessing. The worst plans with God's blessing can succeed. It is God who determines success or failure.
—MARTIN LUTHER, *Works of Martin Luther*, Vol. 13.
Edited by Jaroslav Pelikan (Concordia)

BOOKS

EARLY CHURCH HAD THE GOSPEL

Flame in the Mind. By Gordon Lewis Phillips. Longmans. 118 pages. $1.25.

Lutherans are likely to concern themselves very little with the pre-Reformation saints and scholars who had the same serious regard for the gospel which we have. Fortunately our spiritual ancestors, the Reformers of the 16th century, recognized their debt to the early church fathers and we find their writings steeped in the faith of the early church.

Hence the author of this volume has a message of importance as he seeks to introduce us to the evangelical fervor of the first-, second- and third-century Christians. He shares with T. S. Eliot the conviction that when we see the world and God through the eyes of the church fathers, we have gained a sense of fear, an advance in knowledge, and a strengthening in hope.

If we lack familiarity with the church fathers, Phillips believes, we are approaching the Christian faith "like one sailing upon the ocean without a compass." He is also convinced that we cannot separate devotion from theological thought, and profound insights on both spheres of Christian belief are to be found among the Christians who lived prior to A.D. 325, the *terminum ad quem* of our author.

The First Epistle of Peter is our starting point, and the latest writer in terms of time in the book is Origen, the giant of the third-century church. Between these two we are introduced, through study of individual works, to the devotion of martyrs, the struggles with heretics, and the humility of the true worshipers. The title is borrowed from an expression of Justin Martyr, who likened his conversion to Christianity to "a flame kindled in my mind."

It is interesting that the author gives no space to Irenaeus who has been exceedingly influential in our day and whose theology can keep our generation from becoming bogged down in pessimism and subjectivism, a pair which seem to go hand in hand in th second century—and in the twentieth. B above all Phillips has opened to us thr centuries when the Christian message w proclaimed amid "tribulation, distress, pers cution, famine, nakedness, peril, and swor testifying to a love of Christ which surpass knowledge.

OTTO REIMHERR
College Park, Md.

CHRISTIANITY AT ITS SOURCE

The Gospel Jesus Preached. By S. MacLe Gilmour. Westminster Press. 237 pages. $3.7

This relatively small volume is extreme simple and logical. Almost every Christia whether layman or pastor, would find in sufficient insights into the Gospels to me the cost of this book. Though simply writt it is based on the latest research, includi a discussion of the Dead Sea Scrolls (b only as they fit into the larger picture).

Dr. Gilmore has no pet theories to su port but impassionately desires to disco the gospel Jesus preached before it was e panded by the worshiping Church. The m jor part of the book is devoted to a d scription of Jesus as he lived in Palesti within the Jewish tradition. He explains t position of Jesus concerning Jewish la prayer, personal virtues, orientation towa God, and his own mission culminating the cross. From the Jesus of history t writer proceeds to the Christ of faith, the Good News about Christ as preach by the early church.

The author is a happy combination being conservative and at the same tir vigorously following a scholarly approa to biblical material. The book includes discussion of each of the first three gospe and then the message of the kingdom a the church, the good news about God, t ethical imperatives in the gospel, the re vance of Jesus' ethics, and Jesus' wor about himself.

In speaking of the relevance of Jes ethics, he writes, "Jesus intended his ethi

achings to be taken literally, but if it were ssible for us to do so in our complex eco- mic order, the result would be social and litical anarchy." Yet the author does ake it relevant!

This book throws light not only on the urce material from which we learn about e gospel Jesus preached, but it analyzes at he preached, and even includes its plication for today.

ALTMAN K. SWIHART
Carthage College

BRIDGE TO THE FATHER

The Dimension of Depth. By Edwin McNeill Poteat. Harper. 114 pages. $2.

No man could write with better grace ainst the shallowness of our times, and no e could plumb with greater devotion the pths of the Christian faith. One is tempted say that this, the last of the many books have come from Dr. Poteat's pen, has an gency and character inspired by his im- nding death. It is by borrowing a meta- or from George W. Gray's *Our Bridge m the Sun,* that Edwin Poteat speaks his t word about death—our bridge to the ther.

The dimension of depth is first applied to rist himself in what is termed the logic belief, sight, identity, and work. Then e disciples are studied to see how their lings and activities can be interpreted in same dimension. Finally, this standard measurement is used in a practical con- eration of those familiar and critical areas life labeled morality, piety, success, dedi- ion, conflict, triumph and death.

This book is an admirable mixture of de- ional, homiletical and exegetical material h philosophical overtones that satisfy both intellectual and emotional quests so minant in our time.

A few samples of provocative thinking: he deep mystery of creation lies in this rciless paradox: God cannot be different m His creatures . . . He is wholly other n His creation." "Fear is for the most t a shoal, . . . and a sense of security, re often than not, is an illusion . . . this is why mass movements, no matter whether their focus be political, religious or whatever do not very long survive the shock or the sedative that activates them."

New York City ROBERT D. HERSHEY

YEAR-ROUND EVANGELISM

Evangelism in a Changing America. By Jesse M. Bader. Bethany Press. 192 pages. $3.

This stimulating book should be required reading for clergy and laity alike. Out of 35 years' experience, Dr. Bader has brought together a treatise which will be especially helpful to all people concerned with year-round evangelism.

Of our "Lutheran evangelism mission" he says, "Here is a combination of visitation evangelism and a preaching mission that is worthy of consideration by other communions which have never tried it."

Dr. Bader gives emphasis to certain areas which we must consider more fully. His chapter on "Evangelism of Children" fills a gap which is not pointed up in our own emphasis and in which he is most instructive. His chapter on "Evangelism of Youth" again brings into focus an unfortunate lack of pertinent guidance in our own program and gives us tools with which to work.

It is an easy book to read in that his vocabulary is so similar to our own in this field. He speaks, for instance, of the pastor's class, outreach, inreach, responsibility list, assimilation of new members, year-round evangelism and many other words now in our thinking due to the L.E.M.

Never missing an opportunity for evangelism he has also written an important chapter on "Mass Media in Evangelism" plus a noteworthy chapter on "Evangelism and the Social Change."

This is a book for all who realize that they are just learning the ABCs of evangelism and have a long way to go.

New York City WALTER E. BOCK

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

SYNOD CONVENTION

ICELANDIC

Descendants of the Icelanders talk English now, plan vigorous stewardship and evangelism. Elect Eric Sigmar president

By OLAFUR SKULASON

SEVENTY-TWO YEARS have changed the Icelandic Synod so much that now it is almost only the name that is Icelandic. Dr. Richard Gerberding, ULCA representative, speaking at the annual convention, said that he has attended three of this synod's conventions. "At the first the only English I could hear was my own. At the next, the talk was about half-Icelandic and half-English. But now the only Icelandic I have heard was one *'ja'* (yes), and that from a new pastor who is not of Icelandic descent!"

This change was shown by the fact that this year of five new pastors received into the synod, none is of Icelandic origin. But the Icelandic heritage is not forgotten.

The bishop of Iceland, Dr. Asmundur Gudmundsson (*see* THE LUTHERAN, *July 24*) sent greetings, as did Iceland's President Asgeir Asgeirsson, who is a graduate of the seminary in Iceland.

High spot of the convention was the report of completion of an addition to the Old People's Home at Gimli, Manitoba. The cornerstone had been laid in 1956, and last June 2 it was dedicated. The total cost was $175,000.

The building has 50 rooms, with modern equipment and furnishings.

"It will stand," President Valdimar Eylands declared, "as a monument to the love and respect which our people have for our senior citizens, as well as to their own unity and singleness of purpose."

Evangelism and stewardship were discussed. The ULC evangelism program was adopted. Pastor Norman B. Nelson of

Eylands concludes presidential term

Seattle is chairman of the evangelism com mittee. The sector project was also adopte The highest synod budget in history w passed unanimously.

"A synod does not rise above its congr gations," warned retiring President Eylan "A synodical organization is not a congr gation made up of congregations. It is association, a fellowship of congregatio banded together for certain specific pu poses."

Dr. Gerberding spoke at an outdoor f lowship meeting and a laymen's breakf as well as at a convention session. Anoth ULC representative, Dr. G. H. Berkheim explained the contributory pension plan.

Delegates elected unanimously the R Eric H. Sigmar, of Winnipeg, as presid to succeed Dr. Eylands, who had served limit of five years. Dr. Eylands was nam vice president. Other officers: Pastor Ola Skulason, of Mountain, N. D., secreta Oscar Bjorklund, Winnipeg, treasurer; a B. R. Vopni, of St. James, who was nam stewardship secretary.

ULC President Installs Conrad in Synod Office

BRIDGEWATER—ULC President Franklin Clark Fry conducted the installation of Pastor Douglas A. Conrad as new president of the Nova Scotia Synod on June 30 at St. Paul's Church, Bridgewater. Pastor of the church is the Rev. C. H. Whitteker who headed the synod for 22 years and had asked the synod convention last May to be relieved of the duties of the presidency.

The synod complied with his request and elected Pastor Conrad to succeed him.

Pastor Conrad is a native of Nova Scotia. He was ordained by the synod in 1935 after graduating from Philadelphia Seminary. He served the Conquerall parish from 1935 to 1940 and assumed the pastorate of Resurrection Church, Halifax, in that year. He is still serving the Halifax parish.

The 53-year-old minister was a synod statistician for nine years, served on the synod's executive committee on its American Missions committee. He is the Nova Scotia correspondent for THE LUTHERAN.

Pastor Douglas A. Conrad
Stepping into the presidency of the synod

Synod Women Hear Nona Diehl

By DOUGLAS A. CONRAD

HALIFAX — United Lutheran Church Women of the Nova Scotia Synod met for their 45th anniversary convention at St. John's Church, Mahone Bay, on June 26. Theme was "Rejoice in the Lord always" which was used as topic for the communion sermon by Pastor C. H. Whitteker. Dr. Nona Diehl, ULCW executive secretary, was main convention speaker.

An anniversary banquet was held at Canadian Legion Hall for some 165 guests. The Rev. Clyde Wentzell, new pastor of the Mahone Bay parish, received a life membership.

Officers elected are Mrs. Mabel Macpherson, Lunenburg; Mrs. Ross Kedy, Mahone Bay; Mrs. Paul Oxner, Rose Bay; Mrs. Ivan Schnare, Lunenburg; Mrs. C. B. Conrad, Middle LaHave.

The ladies of the ULCW held a retreat at the Youth Camp over the June 29 week-end. Laymen of the synod under the direction of Mr. Harold Franklin, chairman of the stewardship committee, met at the camp on the following week-end.

Lutheran Camp Is Crowded

LARGE GROUPS of boys and girls have been using the facilities of the Lutheran Youth Camp at Lake Mush-a-Mush. Approximately 1,600 persons attended the afternoon service on Camp Sunday, July 14. Speaker was the Rev. George Bush of Brookville, Ohio, who supplied in the Rose Bay parish during the month of July.

In the evening the sermon was delivered by the Rev. Harold Brose of Toronto, who was supplying in the Northfield parish.

Forell Called to Chicago to Succeed Sittler at Seminary

By JOHN E. COOPERRIDER

CHICAGO—Dr. George Forell has been called by the board of directors of Chicago Seminary in Maywood to become professor of systematic theology. Dr. Forell, presently associate professor of religion at the State University of Iowa, will lecture at the University of Hamburg, Germany, under a Fulbright scholarship this winter and would not be available before next year. Dr. Joseph Sittler, who for 14 years held the post to which Dr. Forell was called, would continue to teach at the seminary during the next academic year until Dr. Forell returns.

Dr. Sittler resigned from the seminary faculty effective Aug. 1 to become professor of systematic theology on the Federated Theological Faculty of the University of Chicago. The new post will give him opportunity to work with graduate theology students and to participate more fully in ecumenical affairs.

Dr. Forell's acceptance of the call is still pending.

Dr. Robert Fischer, also of the seminary faculty, will teach history of Christian doctrine and of the Reformation at Oxford University next year while on sabbatical leave.

He will also act as director and advisor for men at Oxford who are planning to enter the Lutheran ministry. There are several candidates for the Lutheran ministry among Oxford students, mainly refugees from eastern Europe.

His assignment is sponsored by the Lutheran World Federation in co-operation with Oxford University.

Dr. Johannes Knudsen, professor of church history at the seminary, was recently made a Knight of the Royal Order of Denmark in recognition of efforts to further cultural relations between the United States and Denmark.

Ninety persons enrolled for the summer school conducted by the seminary in Maywood, 60 for the first term, and 30 for the second.

The seminary will begin its fall program with opening services Sept. 3. Illinois Synod President A. Howard Weeg will speak.

The seminary's School of Missions will officially open Sept. 10. Its building will be dedicated Sept. 29. Participants in the service will be Dr. Ralph Loew, pastor of Holy Trinity Church, Buffalo, N. Y.; Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions; and Dr. Armin G. Weng president of the seminary.

Woodlawn Honors Dr. Paulus

A TESTIMONIAL DINNER and reception were given in honor of Dr. and Mrs. Clarence E. Paulus by Woodlawn-Immanuel Church in Chicago, a church he served as pastor from 1914 to 1951, and as pastor emeritus since. Dr. Paulus is planning to retire to St. Petersburg, Florida, at the end of this month.

Dr. Paulus came to Immanuel Church, Chicago, from Troy, Ohio. In the 1920's the congregation moved closer to the University of Chicago, where it could serve Lutheran students and faculty members. In 1924 it dedicated a Gothic building, parish house, and parsonage.

After World War II, Woodlawn became a changing neighborhood and the church under Dr. Paulus' leadership began serving several racial and cultural groups.

Because of a throat operation, Dr. Paulus was forced to resign his pastorate in 1951, but the congregation made him pastor emeritus. Since then, in spite of a serious speech handicap, he has continued to render valuable service to the church and community.

He is a graduate of Wittenberg College and Hamma Divinity School and received an honorary doctorate from Carthage College. He has served on many boards and

ULC Brotherhood Makes Long-Range Plans

ULC Brotherhood's executive committee outside Pittsburgh church where meetings were held

LEADERS of the United Lutheran Brotherhood met recently in Pittsburgh and discussed means of strengthening their organization through a program of Christian education, service, and fellowship. Occasion for the discussion was an executive committee meeting, followed by a conference attended by presidents of all synodical Brotherhoods.

Long-range planning of the auxiliary contemplated more vigorous efforts on behalf of scouting, evangelism, stewardship, strengthening of its organizational structure, increase of membership, and greater services to synodical and congregational units.

The executive committee approved employment of an additional staff person whose duties will include promotion of scouting in United Lutheran congregations.

A new manual incorporating forms and aids for increasing church and home worship was adopted. It was prepared by the department of evangelism of the ULC Board of Social Missions and presented at the meeting by the Rev. E. Dale Click.

ILLINOIS . . .

committees of the church and the community. New pastor of the congregation is the Rev. C. Kenneth Proefrock, a former UAM missionary who recently organized Calvary Church, Belleville.

EDGEBROOK CHURCH, Chicago (the Rev. L. H. Valbracht and Dr. E. F. Valbracht, pastors), dedicated a new parish hall. It was the fourth time in 13 years that the fast-growing church had completed a building project. The membership has more than

ILLINOIS . . .

doubled in the last five years and is now over one thousand.

GLORIA DEI CHURCH, Northbrook, the Rev. James J. White, pastor, dedicated a new house chapel July 14. The Rev. Richard L. Peterman, secretary for stewardship of the Illinois Synod, spoke.

The house chapel is the first to be built on the territory of the Illinois Synod according to the plan set forth by the Board of American Missions. Gloria Dei Church was organized in the spring of 1956.

ST. JAMES' CHURCH, Harvel, the Rev. David H. Endres, pastor, dedicated a parsonage July 28.

The Rev. Eric R. Weber, recent graduate of Chicago Seminary, Maywood, has become assistant pastor of St. Mark's Church, Washington. He is from Waterloo, Ontario . . . The Rev. Albert A. Simone has accepted the call as assistant pastor of Luther Memorial Church, Quincy. He has been working at the Norwegian Lutheran Children's Home in Chicago.

SEVENTEEN PASTORS and 13 laymen from the Illinois Synod attended the sector project school at Camp Lutherwald, Howe, Ind.

NEW YORK

Conference to Hear Report On LWF Assembly Topics

By CLAYTON G. VAN DEUSEN

ALBANY—Almost before the echoes of the Lutheran World Federation Assembly die out in Minneapolis, a foreign delegate will appear at the Eastern Conference convention, according to plans of the conference's executive committee.

Negotiations are under way for an overseas representative to discuss the assembly proceedings at the Sept. 9 meeting, only two weeks after adjournment of the LWF session.

Atonement Church, Saugerties (the Rev. Richard Crossland, pastor), will entertain the conference. An early announcement will identify the representative.

CONFERENCE committee appointments for 1957-58 produced several new chairmen for standing committees: Pastors William Fuhlbruck for stewardship, George Haag for the Luther League, Paul Henry for evangelism, and Richard Crossland for publicity.

Roanoke College Gets Preview of LWF Assembly

A group of distinguished Lutheran leaders from Europe and Australia visited Roanoke College July 5. Front: Bishop Gottfried Noth, Saxony; Mrs. Ernest Kinder; Roanoke President Sherman Oberly. Standing: Pastor Charles Carroll, of the LWF division, National Lutheran Council; Dr. Hans Weissgerber, LWF department of theology; Dr. Ernest Kinder, University of Munster; Dr. S. P. Hebart, president, Immanuel Seminary, Adelaide, Australia. The group is making a tour prior to the Lutheran World Federation Assembly in Minneapolis Aug. 15-25. The guests told about conditions in their respective homelands. Fast growth of the Lutheran Church was reported by President Hebart in Australia.

Pastor Crossland was also appointed chairman of the special committee to study the feasibility of dividing the conference.

ST. MARK'S, Middleburgh (the Rev. Edward Wiediger, pastor), completed a successful vacation church school—90 children enrolled, over 200 parents and children attending closing exercises.

The rural congregation, which just completed a major renovation project, welcomed into membership a racially mixed confirmation class (*see cut*).

THE Hartwick Seminary-Burlington parish (the Rev. William Rittberger, pastor), was host to a Luther League Caravan team in July, and engaged in a youth evangelism mission.

ST. JOHN'S, Troy (Dr. Benton Rudisill, pastor), has purchased a parsonage in a residential section. Appraised by the state at $17,500, it was secured for less than $14,000.

Mental Health Clinic Opens in Lutheran Medical Center

By OLIVER W. POWERS

NEW YORK CITY—A psychiatrist and a psychologist, both of whom are also Lutheran ministers, will head the new mental health clinic scheduled to open Sept. 2 at the Lutheran Medical Center, Brooklyn.

Appointment of Paul A. Qualben, M.D., and John P. Kildahl, Ph.D., was announced recently.

The clinic attached to a Lutheran hospital and directed by two men with similar professional training is a new venture in the history of the institution.

In addition to the psychological testing and therapy, special training programs in counseling will be offered to pastors.

DR. PHILLIPS P. ELLIOT, president of the Protestant Council, in evaluating the Billy Graham crusade, said, "People are talking about religion with a freedom they have not felt for many a year. Billy Graham has become the symbol of a rethinking of one's convictions, a rededication of one's life."

NO DEARTH OF HELPERS

LUTHER LEAGUERS volunteered when Evangelical Church, Poestenkill, scheduled a supper meeting for evangelism visitors during mission week. They staffed the kitchen and served at the table.

Their service, Pastor James Harrison reports, was more than adequate. There were 16 leaguers working in the kitchen—to serve supper to 14 guests.

St. Mark's Church, Middleburgh, N. Y.
Youngest members for rural congregation

Protestant Summer Work Extends

THOUSANDS of young New Yorkers, with heavy emphasis on the teen-age set, were being reached this summer through Protestant vacation church schools, day and boarding camps, group work, recreational activities and conferences.

An estimated 20,000 children were enrolled in the more than 300 Protestant vacation church schools held during July. Prior to the opening of the schools, a month-long training course was conducted by the Protestant Council for some 350 directors and teachers.

SPEAKING IN PICTURES

IT WAS SUMMER, and a hot one for most parts of the United States, but congregations kept busy and people serving the church kept busy, too.

High on the list of congregational life were vacation Bible schools. Just as Allison and David Shealy (left) could be seen proudly returning with their handcraft from Trinity's

Children learned to care for the less fortunate in some VBS courses. At right, Sister Esther Bunge of Trinity Church, Greenville, S. C., is shown leading pupils Frank Walker and Ann Moose in visit to little polio victim Jimmy Kimbrell.

school, Greenville, S. C., pupils everywhere chalked up record attendances in VBS classes.

MEANWHILE in Panama, a United Lutheran chaplain was awarded that republic's highest honor because he had done much for the orphans of the area in which he was stationed. Major Voigt M. Sink received the Knight's Order of Vasco Nunez de Balboa from Don Camilo Levy Salcedo of Panama's Foreign Ministry in recognition of his charitable work on behalf of the children of Chiriqui Province.

Chaplain Sink left the Canal Zone last month after having been stationed for three years at Albrook Air Force Base. The graduate of Lenoir Rhyne College and Southern Seminary was heading for home. His new assignment takes him to Randolph Air Force Base, Texas.

GOING OUT to serve in the foreign field was Pastor Karl Laantee who will work in Argentina. His duties include ministering to some 1,000 Estonians in Buenos Aires. The 29-year-old native of Estonia and former pastor of the Bland parish in Virginia is shown (right) after his commissioning service at Ebenezer Church, Marion, Va., with Dr. Karl S. Erb, Dr. R. G. Schulz and Pastor Charles Tusing.

IN ITS EFFORTS to minister to all the people, Good Shepherd Church in Detroit has achieved steady growth since it was organized on an interracial basis three years ago. Celebrating its anniversary last month, Pastor Richard I. Knudsen (left) received a class of new members made up of Negroes and three German girls recently wed to Americans. Another rapidly growing mission is Christ the King Church in Brookfield, Wisconsin. Organized April 14 (below) by Pastor Robert Bartsch, it broke ground for a chapel on a four-acre plot in July.

KENTUCKY-TENNESSEE

Integrated Bible School Gets Nationwide Attention

By ROGER G. IMHOFF

LOUISVILLE — Grace Church, Louisville, gained prominence through an improvised integration experiment in its vacation Bible school (*see* THE LUTHERAN, *July 17*). Pastor Henry D. Kleckley reports that he received over 75 letters until the middle of July from all parts of the United States. They were divided about evenly among advocates and opponents of integration.

It all started when a group of eleven Negro children put faith in a daily vacation Bible school sign in front of the church that said: "All children are welcome." They were welcome. National publicity on the wire services reported this as being "the first church in the south" to integrate its program.

A sampling of six letters which approved the acceptance of Negroes in the Bible school had profound praise for the integrated school.

A white Baptist college professor from Louisiana wrote: "Your action is a great blessing . . . it is with a happier spirit that I face the future."

A chaplain at a military school in Florida offered congratulations and "God's blessings and guidance for the future."

A Negro woman organist from nearby Lexington, Ky., wrote: "I was elated how your church council respected your judgment."

From North Carolina, the Lutheran wife of a military man concluded her letter: "As

Deaconesses Hold Triennial Meeting in Baltimore

EVERY THREE YEARS, deaconesses and invested deaconess students of the Baltimore Motherhouse in Ruxton, Md., return to their school for a get-together. They discuss common problems, derive new inspiration from services, Bible studies and retreat, enjoy their fellowship and have some fun.

This year, the ten-day reunion drew 65 graduates to the Motherhouse in May. Leader for the retreat was Dr. Emily Warner of the New York City Biblical Seminary. The Rev. Donald R. Pichaske of the ULC Board of Parish Education conducted Bible studies and services.

The Baltimore Deaconess School trains deaconesses and lay leaders in parish education and secretarial work. The Philadelphia School specializes in training for health and welfare services

a Red Cross worker I've often wondered how many white people may have been saved from death through blood given by a Negro."

Other responses included a commendation from the dean of a Lutheran college and from a white Methodist woman who wanted program material for her church circle.

Letters from opponents contained some unprintable words and were anonymous with the exception of one from "Joe Smith" of Greensboro, N. C., who wrote: "You are the biggest liar in the United States."

Two letters from Tampa, Fla., stated that "Martin Luther turned over in his grave," and: "Integration is psychologically, morally, spiritually, and socially sinful . . . Are you just trying to get money in the collection box?"

From Dayton, Ohio, came a message stating that "We don't worry about the Catholic Church because the Pope in Rome says no to integration. I am ashamed of the Lutheran Church."

From Toledo, Ohio, came the edict, "Go back to the Bible and save your own soul."

Pastor Kleckley reports that seven of his 10 teachers saw no harmful effect of Bible school integration and would invite Negro children again. The other three did not object but had some doubts.

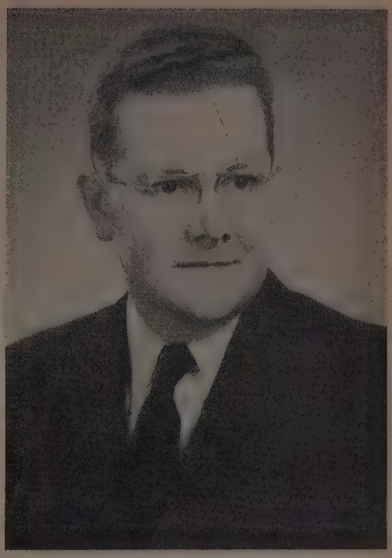
MARYLAND

Maryland Calls Leon Haines To Full-Time Synodical Office

By LLOYD M. KELLER

BALTIMORE—The Rev. J. Leon Haines has resigned as pastor of Augsburg Church, Baltimore, to accept the call of the executive board of the Maryland Synod to the new full-time office of director of missions, evangelism and stewardship. Pastor Haines will assume his duties Oct. 1.

The second floor of the synod house is being refinished to provide office space for the newly created position. The executive board has bought a house for the secretary.



Pastor J. Leon Haines
From parish to synod office

THE REV. FRANKLIN L. KELLER, M.D., of St. John's Church, recently concluded a furlough year of residency in surgery at Church Home Hospital and returned with his family Aug. 9 to the Lutheran Mission Field in Liberia. It is his second term as medical missionary at Zorzor Hospital.

A SUMMER SURVEY to determine home mission potentials is being conducted in Towson and Annapolis areas.

Magothy-Chelsea Community Lutheran Church is remodeling the church building.

TRINITY CHURCH, East Baltimore, recognized the official retirement of Pastor Lauritz F. Ries, and presented him with a generous purse at a congregational social June 16. After serving the congregation 28 years and completing 50 years in the ministry, Pastor Ries became pastor emeritus.

THE REV. LUKE L. BATDORF of Rose Bay, Nova Scotia, assumed his duties as pastor of Messiah Church, Baltimore, July 1. The congregation has purchased a parsonage at 1609 E. 33rd St.

CENTRAL STATES

Frobenius Takes Synod Post; Leaves St. Joseph Pastorate

By PAUL C. WIEGMAN

OMAHA—Dr. Reno R. Frobenius, pastor of First Church in St. Joseph, Mo., will become the first secretary of home missions and assistant to the president of the Central States Synod. He has resigned from the pastorate he had held for 14 years.

The new synodical post was authorized by the synod convention last June. Dr. Frobenius was nominated by the synod president and elected by the executive committee.

The 50-year-old clergyman comes from a long line of Lutheran ministers. One of his forefathers, Volkmar Frobenius, was a priest in Germany at the time of the Reformation and led his entire congregation into Lutheranism. Reno Frobenius was born in Peabody, Kansas, graduated from Midland College and Chicago Seminary and was ordained in 1930 by the Illinois Synod.

He served parishes in Elmhurst, Ill.; Muscatine, Iowa, and Chicago before assuming the pastorate at St. Joseph in 1943. He was a president of the former Kansas Synod and served twice as chairman of the synod's home missions committee and as member of the same committee in the Central States Synod.

In his new post, Dr. Frobenius will supervise mission development on synodical territory. Duties as assistant to the president include installations of pastors, dedications of churches, and promotion of the general work of the synod.

South Sioux City Church to Build

FIRST CHURCH in South Sioux City, Neb., has approved plans for a new church seating 400. The project had been under study since 1955. The congregation of over 600 confirmed members is served by Pastor Samuel W. Jensen.

The contemporary-style building will include a church school unit, offices and pastor's study. The project provides for a court with a shallow pool at its center. Architect is U. C. Ramey of Wichita, Kansas.

Dr. Reno R. Frobenius
First synod secretary of home missions

WEST VIRGINIA

Camp Filled to Capacity; Synod to Hear Kantonen

By HAROLD L. HANN

FAIRMONT—Vacation church schools, the synod youth camp, building projects, preparation for evangelism missions and the fall conference are making for a busy summer in this mountain state.

ADDED to the growing number of congregations holding vacation schools is the two-year-old mission congregation at Point Pleasant which under the direction of its new pastor, the Rev. Frederick A. Matchinski, had an attendance equal to its average Sunday school attendance for the year.

SYNOD'S YOUTH CAMP has doubled its attendance since it began operating 12 years ago. Provision has been made to enroll boys and girls from fifth through twelfth grades. Director William A. Renn reports encouraging co-operation of American Lutheran churches with the ULCA camping program.

TWO MAJOR evangelism missions involving 54 per cent of the synod's churches are scheduled for the near future. Mountaintop churches in western Maryland will hold their mission Aug. 25-30 to take advantage of the summer breezes. Monongahela Valley churches will follow at the close of the vacation season, Sept. 15-20.

In keeping with the synod's desire to relieve pastors of duties which can be performed by laymen, President George C. Weirick has appointed Paull Spring, layman of First Church, Wheeling, as synodical statistician.

"THE CONTEMPORARY Theologial Scene" the theme for the synod's fall conference be held at St. Paul's Church, New Haven the Rev. Raymond L. Peters, pastor), Sept. 3-24. Dr. T. A. Kantonen of Hamma Divinity School will speak on "Justification by Faith," "Universal Priesthood" and "Nature of Christian Unity."

FIRST CHURCH, Parkersburg, dedicated a new organ. Miss Margery Davis of Macungie, Pa., was guest organist.

HOLY TRINITY CHURCH, Elkins, has launched a $30,000 building program which will provide its 53-year-old congregation with ample Sunday school and meeting rooms.

PACIFIC

Pastor Sigmar to Teach At University of Iceland

By OLIN G. DASHER

SEATTLE—The Rev. Harald S. Sigmar, for the past two years pastor of Gloria Dei Church, Kelso, Wash., has been called for a two-year exchange professorship at the University of Iceland's theological department. He will teach New Testament exegesis and related biblical subjects.

Pastor Sigmar was born in Manitoba, Canada, in 1917. He graduated from the University of North Dakota and Philadelphia Seminary, and holds a master's degree from the University of Pennsylvania.

He was a high school principal and taught English and Icelandic at the University of Washington before going into the ministry. Both his father and brother are pastors. His father, Dr. Haraldur Sigmar, is the former president of the Icelandic Synod. He is now retired. His brother, Eric, is the new synod president.

Framework of Things to Come

Pastor L. Stanley Whitson leads service at Holy Trinity, Elkins

Pastor Harald S. Sigmar
From Kelso, Wash., to Reykjavik, Iceland

Pastor Sigmar speaks three languages, English, Norwegian, and Icelandic.

CHURCH LIGHTING FIXTURES
We specialize in meeting budget requirements. Send details for suggestions and delivered prices. Colonial Lighting Co., Box 192, Port Colborne, Ontario.

WANTED TWO CASEWORKERS
for district office of Metropolitan-wide multi-function Lutheran Agency. Salary from $4,100.00 Psychiatric consultation, supervision, interesting program in Church relationship. Write—Lutheran Social Services of Metropolitan New York, Inc., R. M. Bauers, Director, 525 Clinton Ave., Brooklyn 38, N. Y.

'EXTRA MONEY
FOR YOU OR YOUR GROUP
with our *Popular, fast-selling lines:* Scripture Text Christmas and Everyday Cards, Stationery, Calendars, Bibles, exciting Novelties, Useful Gifts. EASY SALES — *good profit!* Hundreds of satisfied customers! Wholesale Price List FREE. WRITE TODAY!
"Friendly Christian Service since 1927"
C. W. BOYER CO., Dept UL, Dayton 5, Ohio

He has served three parishes, Calvary i Seattle, Gimli, Manitoba, and Gloria De Kelso, Wash. In Gimli, a Canadian Ice landic settlement, he led the congregatio in building a new church, and was secretar of the Icelandic Synod.

The Sigmars and their four children wi fly from New York to Reykjavik on Sept. Pastor Sigmar is currently working on doctor's thesis on religious education i Iceland.

Lutheran Women to Hear LWF Guests from Overseas

SEATTLE—Lutheran woman leaders fro Formosa and Madagascar will be guests Washington and Oregon women on their r turn from the Lutheran World Federatio Assembly in Minneapolis.

Mrs. Lulu Hwoo Lui of Formosa and D Marthe Ramiaramanana, a physician fro Madagascar, will be guests of Luther women on Sept. 7 and 8 in Seattle, a visit Everett on Sept. 9, Tacoma on Sep 10 and Portland on Sept. 11. They w address church women meetings and repo on conditions in their countries.

Dr. Ramiaramanana, who speaks Fren and understands English, is a public heal doctor in Tanarive and a member of t general board of the Lutheran Church Ambatovinaky, Madagascar.

Three Bishops at Pacific Colleg

A COSMOPOLITAN gathering of disti guished churchmen is featured at Paci Lutheran College, Parkland, Wash., Sept. 3-6. The lecture series on topics d cussed at the LWF Assembly lists thr bishops as speakers: Bishop Hermann Die felbinger of Bavaria, Bishop Volkmar Her trich of Hamburg, and Bishop Johann Smemo of Olso, Norway.

Other lecturers are Dr. S. P. Heba Adelaide, Australia; Dr. W. A. Schmi Turku, Finland; and Mrs. Fredrich Kru macher, wife of the bishop of Pomeran East Germany.

Midland College Appeal n Synod Churches Sept. 8

By OLIVER F. WEAVER

DENVER—Midland College appeal day ill be held in all Rocky Mountain Synod hurches on Sept. 8. Midland will provide speaker for the pulpit of each church. he college representative also will meet ith the church council to discuss college tivities and to answer questions.

"How TO PUT good church music back to the church" is the aim of a new music udy group at Holy Cross Church, Wheatdge, Denver. Called the Johann Sebastian ach Society, it is made up of the choirs nd church orchestra. Director of Music obert James Haskins is the leader. Freuent concerts are planned in the Denver ea.

Robert W. Breitkreutz, of Central Semiary, has taken up his work as intern at oly Cross. The Rev. Charles L. Strubel pastor.

THE BOARD OF AMERICAN Missions has nt Parish Worker Hazel Ann Tullos to rmington, N. M., to assist Pastor William Good in developing the new mission. A rsonage has been secured and Pastor ood and family occupied it July 15.

DR. WILLIAM F. BUCH has resigned as stor of St. Paul's Church, El Paso, Tex., d Dr. Joseph W. Peterson has resigned as stor of Trinity Church, Canon City, lo., effective Oct. 31.

Church Adds Third Pastor

MESSIAH CHURCH, Denver, now has three stors. The Rev. Ellis U. Shaffer, recent aduate of Gettysburg Seminary and orined by the Central Pennsylvania Synod, s installed at Messiah on June 30, as istant to the co-pastors, J. Benner Weaver d Alton M. Motter. His chief duties will in the church's program of Christian ucation and youth activities. Synod esident John F. Futchs officiated.

AGENTS!
Sell fast moving, nationally advertised "Spun-Gee" miracle dish towels and other items. Buy direct from manufacturer. Free details. Textile Bag & Specialties, 3338 Frankford Avenue, Philadelphia 34, Pennsylvania.

MAKE GOOD MONEY IN SPARE TIME without taking a job or putting in regular hours and without experience. $50 to $200 can be yours by showing Regal Christmas Cards to friends, neighbors, co-workers. So unusually beautiful they sell on sight. Write for FREE Christmas card album and sample boxes on approval. REGAL GREETINGS, Dept. 39, Ferndale, Michigan.

For Your Leisure Time Reading!

A PROTESTANT MANIFESTO

Winfred E. Garrison

"Probably the best single statement of Protestant affirmations available in the English language."—New York *Herald-Tribune*. An Apex Book — *complete and unabridged* from the original, more expensive cloth-bound edition. $1.25

Published by Abingdon Press
at your
LUTHERAN BOOKSTORE

Please mention The LUTHERAN when ordering from these advertisers

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ. D.D., Pastor
Morning Worship. 11:00 O'clock

PACIFIC LUTHERAN THEOLOGICAL **SEMINARY**
Charles B. Foelsch, Ph.D., President
Berkeley 8, California
THE WORLD'S DEEPEST NEED?
Great-hearted Christian ministers to preach the good news of Jesus Christ
The Voice of the Lord:
Whom shall I send? And who will go for us?
Write today for catalog and application form.

Clara Maass Memorial Hospital
(Lutheran Memorial Hospital)
School of Nursing
Three-year accredited course.
School affiliated with Upsala College.
"Applications now being considered for September 1957 and 1958"
For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

ROCKY MOUNTAIN . . .

SERVING AS INTERN assistant to Pastor William H. Goede at First Church, Colorado Springs, is Arthur Homberg, from Central Seminary.

THE REV. HAROLD G. SKINNER was to be installed Aug. 4 as pastor of Christ Church, Cheyenne, Wyo., a mission which he developed and organized. President Futchs will officiate.

Missions Being Developed

A PROMISING NEW mission is being developed in the Arvada area, northwest of Denver, by Pastor Charles W. Hoemig, who arrived in mid-June.

More than 80 people have expressed interest in the mission. Services were to begin Aug. 4 in Hoskins school, only a few blocks from the site already secured for the church building. Pastor Hoemig's address is 5904 Vance St., Arvada.

Another mission, at Colorado Springs which can be of service to the new U.S. Air Academy a little farther north, is about to be developed. The Rev. Harvey Prinz is being sent by the Board of American Missions to begin work Sept. 1.

Campers Meet at Shady Brook

TWO YOUTH CAMPS will be held by synod this year. The first, for intermediates, will be Aug. 19-25; the second, for senior youth, will be Aug. 25-30. The camp site is Shady Brook, near Deckers, Colo., about 65 miles southwest of Denver.

THE REV. JAMES W. PRIMLEY, coming from the Church of the Holy Communion, Minneapolis, Minn., began his pastorate at Gloria Dei Church, Denver, June 15. He was welcomed at a reception by the congregation and Denver pastors Sunday afternoon, June 23.

GRACE CHURCH, Casper, Wyo., Paul V. Funk, pastor, has launched a three-point program, developed by a 30-member "Proposal Committee."

The program: first, holding a second session of the Sunday school; second, reti

NEW MISSION FIELDS

Lutheran services have recently been tarted in the following areas, the Board of merican Missions reports. Persons living t or moving to these areas should be urged o look up the new ULCA group. Mission evelopers identified below can be reached y telephone. Local newspapers may carry rther information.

ALIFORNIA: Corona Del Mar
(John W. Lindstrom)
OLORADO: Colorado Springs—Northwest
(Harry L. Prinz)
LORIDA: Naples (John R. Meyer)
)WA: Newton (Carl H. Berhenke)
OUISIANA: Baton Rouge (Harry Rohwer)
ARYLAND: Aspen Hills
(Clifford R. Miller, Jr.)
ICHIGAN: Franklin Knolls
(James E. Henneberger)
Clinton Township (Joseph N. Radabaugh)
Ionia (Ronald F. Fuller)
ORTH DAKOTA: Fargo—Southwest
(John H. Schumell)
HIO: Bedford (Theodore D. Horner)
NNSYLVANIA: Waterford
(August W. Heide)
NNESSEE: Murfreesboro (Karl M. Park)
RGINIA: Roanoke-Burlington Heights
(Willis S. Buchanan)

OCKY MOUNTAIN . . .

e present debt of $17,000 and make edges for a new educational unit; third, velop plans for the new educational ilding.

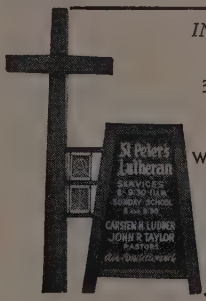
A CHURCH VOCATION retreat for young ople was held in the Sandia Mountains St. Paul, St. Timothy, and St. Luke hurches of Albuquerque, and Bethlehem hurch, of Los Alamos, N. M.

Robert Davis, of Central Seminary, is rving his intern year as assistant to Dr. eland C. Soker at St. Paul's Church, buquerque.

Jerry Jorgenson, of Chicago Seminary, is rving as intern assistant to Dr. Elmer W. rner at St. Paul's Church, Denver.

Visit St. Paul's The Downtown Church in
DENVER, COLO.

16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor



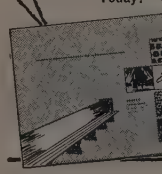
IN MIAMI, FLORIDA
ST. PETER'S
3360 W. Flagler Street
Co-Pastors
Carsten H. Ludder
John R. Taylor
Worship 8, 9:30 & 11 A.M.
A merger between
HOLY TRINITY
and
ST. PAUL'S
AIR CONDITIONED

Endicott
CHURCH FURNITURE
fine craftsmanship . . . pulpits altars, communion sets

yours FREE!
SEE the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.
Send for your FREE CATALOG Today!

Cushion-Eze
CHURCH PEWS
with patented, built-in foam cushioning

VINYLFOAM
add-a-CUSHION
designed to fit all types of church pews



Write Dept. F76
ENDICOTT
CHURCH FURNITURE
Winona Lake • Indiana

No MEMORIAL will be so appreciated by future generations as your gift of beautiful church LIGHTING FIXTURES or RADIATOR ENCLOSURES. Write Albrecht Company, Iowa City, Iowa.

YOUR OLD FUR COAT INTO NEW CAPE STOLE OR JACKET

BY MORTON'S—WORLD'S OLDEST. LARGEST, 1-PRICE FUR SERVICE! FREE! $22.95 Tax Free

See Actual Photos of 30 exclusive new fashions Morton's can make from your outworn fur coat. Your choice only $22.95. Write for Morton's new 1958 Fashion Book now.

MORTON'S Dept. 122-H Washington 4, D. C.

Living Benefits

for Lutherans through Life Insurance

Lutheran Brotherhood

mail coupon below

LUTHERAN BROTHERHOOD
701 Second Ave. So., Minneapolis, Minn.

Please send me information on how I can participate in LB's *Living Benefits*.

Name_____

Address_____

City_____ State_____

—CHANGES OF PASTORATE—

FLORIDA

MEYER, JOHN R. Seminarian. To Naples mission developer.

MARYLAND

BATDORF, LUKE L. From Rose Bay parish, Nova Scotia. To Messiah Church, Baltimore.

MICHIGAN

RADABAUGH, JOSEPH N. From Delphi parish. To Clinton Township, mission developer.

OHIO

HAMBURGER, HERBERT F. From St. John's Church, Ingomar. To Stettler Church, Miamisburg.

HORNER, THEODORE D. From Zion Church, Tipp City. To Bedford, mission developer.

SHERIFF, CHARLES F. From St. Matthew Church, Mansfield. Retirement.

STROUP, R. PAUL. From St. John's Church, Covington. To First Church, Lorain, assistant pastor.

PACIFIC SOUTHWEST

CAMPBELL, E. ELLSWORTH. From navy chaplaincy. To St. Paul's Church, Globe, Ariz.

PITTSBURGH

CLARE, LUTHER K. From Messiah Church, Homestead Park. To St. Peter's and St. Paul's churches, Erie, Pa.

MISSIONARIES

ARRIVALS

GROSSENBACHER, CLIFFORD. From Liberia, July 17. Tyrone, Mo.

MOEDE, ARNOLD. From Liberia, July 1. Ithaca, Neb.

DEPARTURES

ELLIS, ANDREW. To Japan, July 21. 3 Oe Machi Moto, Kumamoto.

MYERS, DR. RUTH. To India, July 28. Christian Medical College, Vellore, Madras State.

—DECEASED—

MRS. MARY BELLE BRIGHT, nee Bergstresser, 78, wife of the Rev. George Bright, Lucas, Ohio, died July 20, in Mansfield, Ohio.

A native of Pennsylvania, Mrs. Bright rved with her husband in parishes at hillipsburg, Pa.; Shelby, Ohio; Strasburg, hio; Mifflin and Mt. Zion near Lucas.

Mrs. Bright is survived, in addition to her sband, by six sons, Joseph and Gene of ucas, Philip of Medford, Ore., J. Andrew San Francisco, Martin Luther and Paul of ifflin, Ohio; and by three daughters, Mrs. obert C. Snyder, Mrs. Wesley Lucas, and rs. Paul Lollar.

Funeral services were conducted July 23, St. Paul's Church, Lucas, by Dr. E. P. arf. Interment was in Mt. Zion Cemeery near Lucas.

PASTOR FREDERICK W. GRUNST of on Church, Rochester, N. Y., died July at the age of 63.

A native of Rochester, Pastor Grunst aduated from Wagner College and Philalphia Seminary and served Trinity Church, stleton-on-Hudson, N. Y., and St. Paul's urch, East Port Chester, Conn., before coming pastor of Zion Church in 1945. was president of the board of directors St. John's Home for the Aged.

Pastor Grunst leaves his wife, Clara; a ughter, Mrs. Robert McConkey; three ters, Mrs. Marie Greer, Mrs. Bernard rdner and Mrs. Llewellyn R. Jones; and brother, George F. Grunst.

The funeral service was conducted at n Church, Rochester, July 23, by Pastors lter Cowen and Henry C. Erbes.

MISS ELSE R. OHL, 79, died July 6 in Mary J. Drexel Home in Cynwyd, Pa.

Born in Quakertown, Pa., she was the ughter of the late Dr. Jeremiah F. Ohl, n pastor of St. John's in Quakertown. r sister, Mrs. C. Theodore Benze, surves.

Funeral services were conducted July 10 Dr. William O. Moyer, pastor of Holy mmunion Church, Philadelphia, assisted the Rev. W. Theodore Benze, Lutheran men's chaplain in the port of Philadela. Interment was in St. John's Cemetery, akertown.

MAKE PRE-CUT LEATHER ITEMS
at home profitably. Experience unnecessary. Crown Industries, Dept. 28, 8507 W. Third, Los Angeles 48, California.

SUMMER COTTAGE FOR SALE
Paradise Falls, Pennsylvania. Two-story cottage; living room, three bedrooms, two baths, kitchen, enclosed porch. Furnished. Modern conveniences. Must be Lutheran. Contact Girard Trust Corn Exchange Bank, Real Estate Division, Broad & Chestnut Streets, Philadelphia 2, Penna.

ASHBY CHURCH CALENDARS
The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Lutheran Church. A graciously accepted calendar that can be profitably sponsored.
Write for *FREE* circular or send
50¢ for sample postpaid, (state denomination wanted).
ASHBY COMPANY • 418 STATE • ERIE, PA.

30% MORE
SEATING CAPACITY
with American Seating's NEW Folding Chair!

Independent-fold seat saves *nine inches* back-to-back spacing over conventional models. Upholstered spring-arch seat. Handle between coupled chairs for easy handling.

Complete line of folding chairs with the greatest use-value in every price bracket. Four seat styles. Write for details.

Department 175-F

AMERICAN SEATING

GRAND RAPIDS 2, MICHIGAN
Branch Offices and Distributors in Principal Cities

IN CONCLUSION

IN MY EARLY days as a pastor in a town where Lutherans were a minority, I used to speak now and then about Lutherans being "the largest Protestant church in the world." Although we were a small group in that town, there was some satisfaction in thinking of ourselves as a part of a large international church.

Eventually I got over that sort of talk. I learned to dislike thinking of the churches as competing groups taking pride in being bigger than somebody else. Also I learned that there was no such thing as "the Lutheran church of the world."

Practically all Swedes are Lutheran, you may say, for their church accepted the Lutheran Reformation and has the Augsburg Confession. But the archbishop of Sweden, for instance, thinks of his church as more closely related to the Church of England than to Lutheran churches of America.

In Germany where Protestants usually call themselves the Evangelicals, some of the largest groups of Lutherans are united with the Reformed Church. Martin Niemoeller, for example, is listed as a Lutheran but is president of one of these united churches.

THE IDEA OF world Lutheranism is only 10 years old. It developed as a result of World War II. There was so much to be done in recovering from the effects of the war that there had to be international co-operation. If people from a half-dozen European countries migrate to Venezuela, do the national churches of all these half-dozen countries try to establish congregations in Venezuela? Or can some sort of international Lutheran agency act?

It has been in meeting practical problems that the Lutheran World Federatio proved its importance since it was forme in 1947. Americans have taken the lea ing part, but Europeans have also becom deeply interested.

Now we face the question: can ther be any such thing as world Luthera unity? Nobody is trying to form "United Lutheran Church of the World. But we must try to come to some unde standing as to whether there is anythin that holds together all Lutherans.

The Church of Sweden has an u broken line of bishops (each bishop co secrated by some older bishop), just a the Church of England has. It is th unbroken line of bishops, dating back t the early days of the Christian church which is believed by the Church of Eng land to be necessary for the unity of th church. Lutherans don't believe this.

WE SAY THAT "for the true unity o the church, it is enough to agree co cerning the doctrine of the gospel an the administration of the sacraments (Augsburg Confession). But there wi have to be a lot of study of what tha definition, adopted in Luther's da means in interchurch relations now.

If we find that Lutherans agree o what gives the church unity, then the is the question of why we don't unite i a single church in any area where th is practicable. That is a troublesom question in the U.S. and Canada whe we have 16 Lutheran denominations.

Such questions will be discusse throughout the 11 days of the Luthera World Federation assembly this mont Even if no new answers are found f the old questions, it will be a pleasa time of making acquaintances across i ternational boundaries. Maybe that's much world unity as we can hope fo

—ELSON RUFF

Look for common sense and plain dealing when your Lutheran Mutual agent calls. You'll get both. You can depend on him to be scrupulously careful in telling his story.

Insurance agents primarily sell protection guaranteeing food, clothing, and shelter to dependent families. They assure retirement income to prudent people who save. There is no room for double talk and exaggerated claims in dealing with such fundamentals.

Your Lutheran Mutual man represents a company with a record of faithful stewardship since 1879. Write today for information. No obligation.

Lutheran Mutual

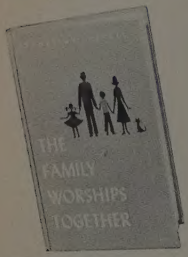
An Old Line Company -- and it does make a difference!

LIFE INSURANCE COMPANY

Home Office • Waverly, Iowa

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif
Free

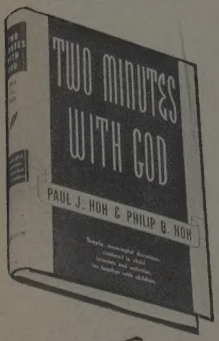
Books of Family Devotions



The Family Worships Together

by Catherine Herzel

Designed especially for use in families with children up to te years of age. 100 meditations based on a simple observation b a member of the Harbison family or some special happening withi the household. This theme is then skillfully developed to provid readings which will hold the interest of every member of the famil The meditations include a Bible reading or scripture referenc prayer and meditation. $1.7



Two Minutes with God

by Paul J. Hoh and Philip R. Hoh

A best-seller in the field of daily devotional guides for famili with children. The book was planned by a father and his twelv year-old son, in fact many of the Bible verses were selected by t son and he wrote some of the prayers. The book contains 33 topi on each of which there are five meditations. $1.

Little Visits with God

by Allan H. Jahsmann and Martin Simon

A new book of devotions for families with children written make home devotions a meaningful family experience. 200 si devotions including a reading and suggested scripture. $

Please add 15c to cover postage

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison Street, Chicago 2, Ill. | 610 Wood Street, Pittsburgh 22, Pa. | 1233 Hampton Street, Columbia 1, S. C.

31 E. North Avenue, Baltimore 2, Md. | 3103 W. Sixth Street, Los Angeles 5, Calif. | 17 Park Place, New York 7, N. Y. | 219 W. Sixth Street, Austin 61, Texas

805 Locust Street | 11 Arzuaga Street (P.O. Box 335) | 237 King Street W